

The Church News

Diocese of Pennsylvania

Vol. XXIX: No. 5

PHILADELPHIA, PA.

JANUARY, 1940



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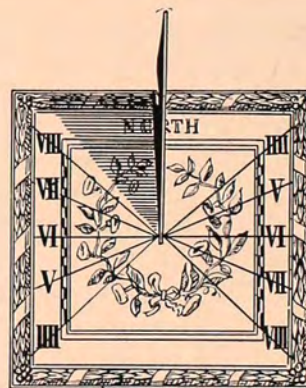


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SUNDAY SERVICES: 9 A. M., Holy Communion; 11 A. M., Morning Prayer and Address; 4 P. M., Evening Prayer and Sermon.

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THE COVER

The tower of the Church of the Holy Trinity, 19th and Walnut Streets, caught in a wintry setting through the snowclad trees of Rittenhouse Square.

Photo by Edward Quigley

THE EDITOR'S CORNER

GREETINGS and best wishes for a Happy and Blessed New Year, rich in the joys of peace and God's love . . .

NATURALLY, when we sit in the Editor's chair we develop an interest in things published . . . not only that which we edit so ruthlessly, letting the chips fall where they may, but all the varied products of the printer's craft . . . books, newspapers, pamphlets, magazines . . . even the handbills and circulars left on our front porch when we are not looking . . . Church periodicals hold a prominent place in our thoughts . . . also quite naturally, since that's our business . . .

THEREFORE, it was natural that we pricked up our ears and added studious wrinkles to our already furrowed brow when the Presiding Bishop announced Church Press Week, January 14 to 21, for which he formulated this slogan:

"Every Church Family Should Read Regularly a Church Periodical" . . .

IN OUR ZEAL to increase the circulation of THE NEWS we've been screaming that very thing in every highway and shortcut for going on two years . . . not in the same words, of course, because where the Presiding Bishop uses the comprehensive term, "Church Periodical," we have boldly substituted THE CHURCH NEWS . . .

IN NO SPIRIT of boasting we say it's a fine magazine . . . Why not ask your friends who are not now subscribers to send in one dollar during Church Press Week for a year's subscription to our own diocesan periodical . . . It will help us and your friends and the parishes to which they belong . . . Or send a gift subscription for a member of your family or one of your circle of friends and insure to them a well-informed as well as a . . . Happy New Year.

The Church News

Official Publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

202 South 19th Street, Philadelphia, Pa.

PUBLISHED EVERY MONTH EXCEPT JULY AND AUGUST

Entered as Second Class Matter July 8, 1939 at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879

Editor-in-Chief

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EDYTH BENNETT DEAKYNE

Subscription Price \$1 per Year—Single Copy 15 Cents

Vol. XXIX: No. 5

January, 1940

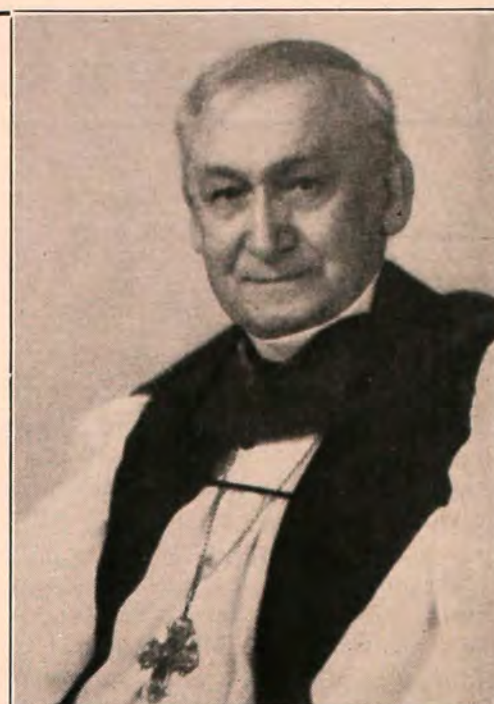
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OBJECT 1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.

The Bishop's Message

NEW YEAR'S EVE never comes without my thinking over again Hamilton Mabie's article on "My Study Fire." He says, "New Year's Eve is like every other night; there is no pause in the march of the universe, no breathless moment of silence among created things that the passage of another twelve months may be noted; and yet no man has quite the same thoughts this evening that come with the coming darkness of other nights. The vast and shadowy stream of time sweeps on without a break, but the traveller who has been journeying with it cannot be entirely unmindful that he is perceptibly nearer the end of his wanderings."



THE RT. REV. FRANCIS
M. TAIT, S.T.D.

In that connection I think also of the conclusion of Robertson's sermon on "The Irreparable Past." "Under no circumstances, whether of pain or grief, or disappointment, or irreparable mistake, can it be true that there is not something to be *done*, as well as something to be *suffered*. And thus it is that the spirit Christianity draws over our life, not a leaden cloud of remorse and despondency, but a sky, not perhaps of radiant, yet of most serene and chastened and manly hope. There is a past which is gone forever. But there is a future that is still our own."

As we enter upon a new year let it be not with vain regrets for the past, but with devout thankfulness that God is opening out to us another year of golden opportunities. We are told that a certain unmentionable place "is paved with good intentions;" we want at the very beginning of the year to change our good *intentions* to good deeds.

There never was a time of greater opportunities. We can invest not only our money, but ourselves in things that will prove a blessing to the world. Christian men are the great need of the day, and as disciples of Christ we can create a new and better world.

THE Bishop's Chapel has been newly painted and improved in many ways. A member of St. Elisabeth's Church very kindly did the painting. The Rector of St. Clement's Church presented a beautiful dossal and has restored an ancient and beautiful painting of the head of Christ. The dossal was made by the Altar Guild of St. Clement's.

There are many confirmations held in the Chapel. Celebrations of the Holy Communion are there made, and always before an ordination, the Candidates receive the Sacrament there. Truly it is important and makes strong impressions upon our people.

Francis M. Tait

Executive Secretary's Page

WHEN Russia massed her great power to attack Finland, the world stood aghast—for everyone expected a repetition of the fate that befell Poland. That may happen before Russia gets through, but it has not happened yet. The little Finland army not only has held off the attacks of vastly superior numbers, but has even driven back and destroyed great masses of Russia's troops. The surprised world has been filled with admiration for the Finns and is singing warm praises for the heroic courage of their soldiers. This is as it should be—and my hat, with that of the rest of the world, is off to Finland.

But old soldiers know there is something else in the picture besides the individual courage and manliness of the Finnish soldiers. There is smooth co-ordination inside Finland's army between Marshal Carl Gustaf Mannerheim, the commander-in-chief, and his troops. Without it the courage of the Finnish soldiers and their willingness to die would be useless. Without it—no war can be won.

Now, this dear old Church of ours, which you and I love, is engaged in a great battle with sin. And our battle front is in many different parts of the world. Our soldiers in the trenches are the missionaries, and we at home are the supply troops. All have courage, and many are making sacrifices. But we are in sore need of smooth co-ordination. The world is not filled with surprise at the Episcopal Church. The world is not singing her praises. Our soldiers are not proud of their own army. Our *esprit de corps* is low. And all because of this lack of smooth co-ordination.

This isn't defeatism. The writer of this page has been through too many hard-fought battles for the Missionary Cause not to know what he is talking about. He can write the inside story of the 1934 Everyman's Offering Campaign—and that story is a heartache. To say what has been said is merely the equivalent of a reconnaissance. A reconnaissance enables one to know where the enemy position is, what one's resources are, and how best to use them to win the objective. At the first battle of the Marne, when Marshal Foch sent a message to Joffre, saying, "My left has been forced back, my right is routed," he made a reconnaissance. He was not a defeatist, for he added the following sentence to his message: "I shall attack with the center." That made Foch an immortal.

Now, I believe the Episcopal Church could command the respect of the world and fill the world with surprise. But we must reconnoiter and we must find the way to this sorely-needed smooth co-ordination.

Suppose we take a concrete example. The Presiding Bishop is our commander-in-chief. Early in 1939 he sent out a call for his troops to be prepared for a great undertaking between November 6th and 26th. Many messengers were sent up and down the land imparting information concerning an engagement between these dates. Our own personal commanding officer, the Bishop, requested his army to send him their returns as of December 1.

The purpose of this request was to give the Bishop and his Executive Council sufficient time to make a proper reconnaissance before determining the amount of support that could be given to our troops in the front-line trenches. It would also enable them to determine just what reorganization should be affected here at home.

Now, see what actually happens. As this issue of the NEWS is going to press on this third day of January, fifty parishes and missions have not sent in their Expectations for 1940. So no plans can be mapped out, and no strategy adopted by the Bishop and Council before the regular meeting on January 12. And on the 15th we must let the

National Council know how much support we shall give our front-line troops.

No, this is not "smooth co-ordination," and I am writing this way in the hope that when next December 1st comes around we shall have the answers in Expectations from every parish and mission. This is one of the greatest dioceses in the Church, and there is a tremendous capacity here.

Team work—smooth co-ordination—*esprit de corps*.



This is the moment to say "Happy New Year" to the readers of this page. Especially do I want to send this greeting to all those Canvass Chairmen and Vice-Chairmen who supported so loyally and enthusiastically our plans for the Canvass. I think that for a start we did a good job. Not a perfect one—far from that—but a good beginning. The New Year stretches out before us, and if we are willing to profit by the mistakes we made last year, and will try to avoid them in our plans for next November, we shall accomplish much more for 1941 than we did for 1940.



The Rector of Christ Church gives us a good thought in his New Year's message to his people.

"What sort of a church would my church be if every church member were just like me?" And he reminds us that Christianity is much more than right ideas and right opinion. It is the life that we live.



Quietly but effectively has our Mortgage Redemption Plan been going along. Messrs. Speer and Wheeler have worked tirelessly in carrying on our Campaign. They hope to close it by March 1. No official figures will be released until then. I am glad to print on this page the following information:

Most of the subscribers to the Mortgage Redemption Plan for the payment of debts on mission properties in the diocese have used the insurance feature to return the money given, plus 50 per cent, to some member of their own family. Children, grandchildren and other relatives have been made beneficiaries. In several cases subscribers have not insured themselves, but have had the insurance issued on some member of the family. Thus the diocese receives a substantial amount now and the family will receive one-and-a-half times the amount later.

Subscribers in the next largest group have been interested in giving to the diocese now, having the insurance issued, and making their own parishes the beneficiaries. In this way a gift of \$1000 has been made to the diocese for the payment of a mission debt. An insurance policy for \$1500 will be payable to the Endowment Fund of the subscriber's own parish.

Recognizing the relatively small amount now in hand in the Endowment Fund for the Maintenance of the Episcopate, a number of subscribers have made it the ultimate beneficiary.

Perhaps the most unusual arrangement has been the gift of money to the diocese and a gift of the insurance involved to a college president, a close friend of the donor.

Gifts may be designated as applying to a particular mission. A number of subscribers have been interested through the tax element involved in gifts of this sort. If a subscription is made to the diocese, and some institution or endowment is made the beneficiary, the gift is free from income or inheritance tax, within certain liberal limits.

It should then be apparent that almost any situation in which a probable subscriber is interested can be arranged for. A number of people have commented on the fact that under this plan they can do more for things in which they are interested than in any other way. Wide publicity given these possibilities may lead others to aid in this program.

FREDERICK P. HOUGHTON.

Rebuilding Little Lives

How Child Victims of Tuberculosis Are Cared for in Episcopal City Mission's Home for Consumptives

By WILLIAM M. JEFFERYS, M.D.
Superintendent, Episcopal City Mission



Bright and sunny is this new schoolroom for child patients in the Episcopal City Mission's Home for Consumptives, Chestnut Hill

WHEN the Home for Consumptives for the care and treatment of adults suffering from pulmonary tuberculosis was moved from its former location at 411 Spruce Street to its present site in Chestnut Hill in 1886, there was no provision made for the admission of children suffering from the disease. This condition remained until 1913, when the Albert Lucas Memorial Cottage was opened for the reception of children suffering from tuberculosis.

The cottage was designed to accommodate twelve patients. As the years went by, it became manifest that very few children suffer from tuberculosis of the lungs and in 1925, with the assistance of the Philadelphia Health Council and Tuberculosis Committee, the cottage was

enlarged to accommodate twenty-five patients, and was devoted to the care of children afflicted with bone, joint and gland tuberculosis.

At that time the sun cure, or heliotherapy, was adopted in order to study the results of this method of treating the disease. Incidentally, it may be mentioned that this was the second institution in the country to practice the method as

used at Lysin, Switzerland, as evolved by Dr. Rollier. A battery of powerful carbon arc lamps was installed to supplement the sunlight during the winter months and on cloudy days so that the light treatment would not be interrupted. The results proved most successful, as patients afflicted with tuberculous ulcers, in some cases covering the entire area of a forearm or thigh, were completely healed after a period of ten to eighteen months' treatment.

During the last Summer, through a generous bequest, the cottage was enlarged again and rearranged in such a manner that now the Thomas Kittera Conrad Cottage for boys has been added to the original building. The change was effected by the placing of partitions, separate stairways, and the addition of two new bathrooms, so that the original building is now practically two cottages. All the floors were covered with rubber tiling and new furniture was installed. Two new ultra-violet lamps were added to the present battery of carbon arc lamps.

Since the opening of the cottage in 1913, 485 patients have passed through it, 98 per cent of whom were discharged as cured. Due to the marked decrease in the number of cases of skin ulceration and other non-pulmonary phases of the disease during the last several years, we have admitted children suffering from what is termed a pre-tubercular condition. These children, after a residence of two to four months, with proper care, diet, rest and open air, have all been returned to their homes, strong, robust, and ready to go to school. On discharge these children showed no evidence of the disease; and this class of cases prove the care and time expended on them to be well worth while.

The personnel of the cottage consists of two attending physicians, a consulting

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The Children's Corner (at right) in Lucas Cottage, Home for Consumptives, is a small shrine where little patients learn to worship. Little Patsy leads the reading and Eleanor, Jack and Helen join in the responses. Below is a view of the children's cottages with some of the small patients receiving the benefit of the sun's healing rays



ADDRESS UNKNOWN

Do you know the new address of any person on this list?

All are subscribers to THE CHURCH NEWS who have moved from the addresses shown after their names without notifying us of change of address.

Rectors and others can help us greatly if they will tell us where any on this list may be reached, so that we can correct our records and insure prompt delivery of the magazine to all subscribers.

Those whose new addresses are unknown are:

NAME	OLD ADDRESS
Campbell, Mr. W. R.	406 N. Jackson St., Media
Cook, Mrs. John	1123 White St., Chester
Flash, Mrs. Serge	Montgomery Ct. Apts., Narberth
Fox, Miss May	32 W. Bells Mill Rd., Chestnut Hill
Good, Miss Rachel	13 Morton Ave., Morton
Hinchman, Miss O.	4911 Wayne Ave., Germantown
Ickes, Mrs. H. A.	5337 Pine St., Philadelphia
Jones, Mrs. E. W.	361 Avon Rd., Upper Darby
Kantner, Mrs. F.	1539 W. Norris St., Philadelphia
Kerr, Mrs. M.	33 N. Dewey St., Philadelphia
Mackey, Mrs. A. J.	3945 Baring St., Philadelphia
Porter, Mrs. W. H.	Possum and Rose Valley Rds., Moylan
Schenck, Mrs. Edwin	Blancoyd Rd., Bala-Cynwyd
Smith, Mrs. C. Morton	1718 Locust St., Philadelphia
Warner, Mrs. S. H.	917 Blythe Ave., Drexel Hill
West, Mrs. Jane	3 Race St., Chester

TRIPLE CELEBRATION AT SEAMEN'S INSTITUTE

The twentieth anniversary of the organization of the Seamen's Church Institute, the nineteenth anniversary of the opening of its first hospice for seamen, and the fifteenth anniversary of the cornerstone-laying at the present building, 211 Walnut Street—all these were commemorated at the annual anniversary and memorial exercises in the chapel of the institute on November 15, with the Bishop making the commemorative prayers.

The list of memory and memorial gifts made during the last year was read by the Rev. Percy R. Stockman, superintendent and chaplain. The Rev. George G. Dilworth, secretary of the Pennsylvania Bible Society, read the lesson and presented twenty-five Bibles to be placed in the new and recently renovated rooms on the fourth floor which were open for inspection for the first time following the service.

Two bronze tablets, commemorating the gift of a lighting reflector over the altar, in memory of Henry Kunzig, and a gift of \$100 from the Overbrook Auxiliary, in memory of Mrs. John W. Townsend, Jr., were unveiled in the chapel. A tablet on the fourth floor commemorating benefactions of the late Mary A. Combs was unveiled by Charles B. Zimmerling. The Bishop offered the dedicatory prayer.

The Rev. Harold H. Kelley, superintendent of the Seamen's Church Institute of New York, brought greetings and pointed out that the recent death of Captain Staunton King, of Sailors' Haven,

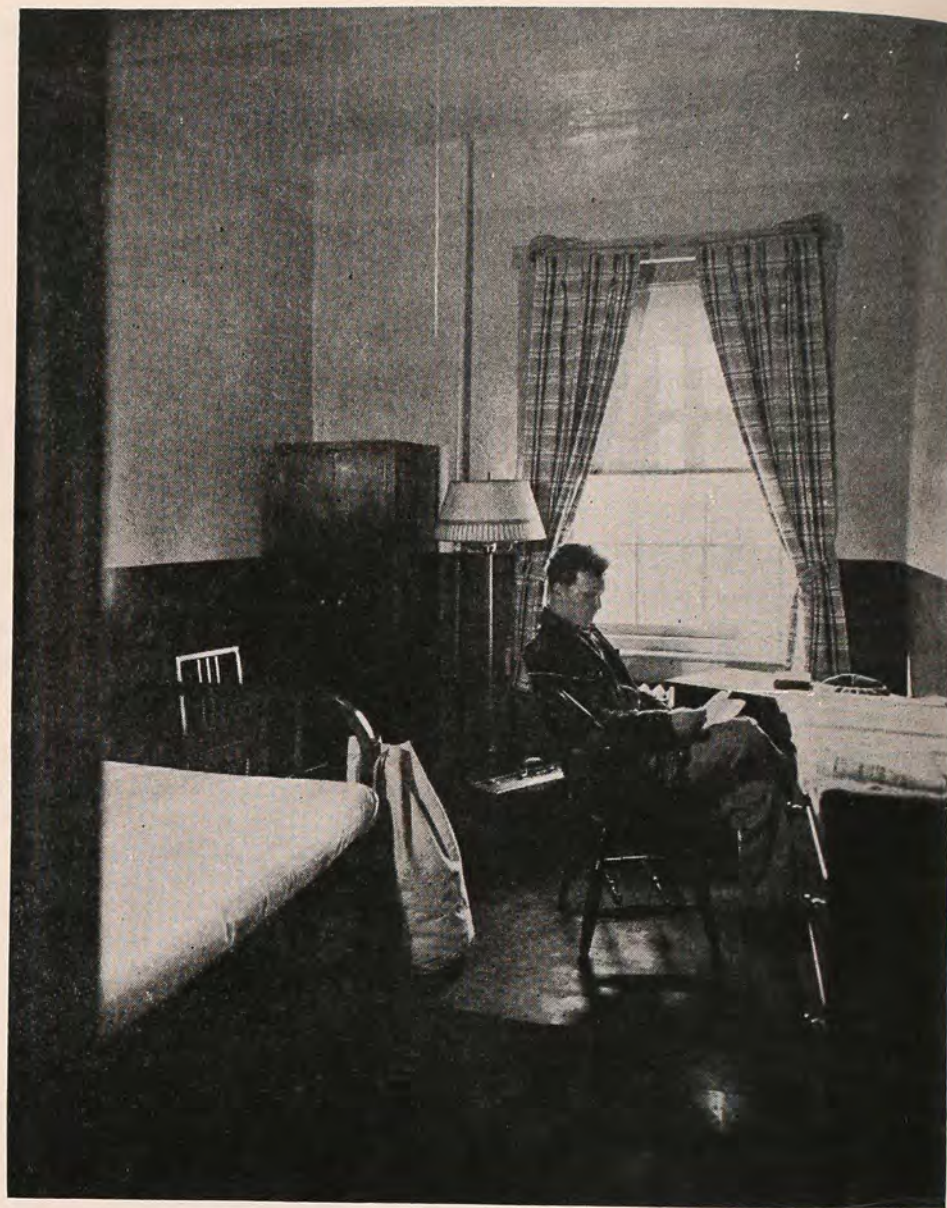
Boston, makes Mr. Stockman dean of Seamen's Institute chaplains throughout the country.

In its nineteen years of service the hotel department of the institute has registered more than 1,400,000 seamen, who have deposited for safe-keeping in wages in excess of \$550,000 and have used the institute's various facilities, including library, chapel, recreation rooms and restaurant. More than 250,000 have attended entertainments, and 190,000 have attended religious services. The library, which has been in operation only fourteen years, has been used by more than 50,000 seamen.

At the conclusion of the services in the chapel the guests inspected the new and renovated rooms, which represent the best and most up-to-date accommodations for seamen provided by any institution in America. Luncheon was served in the apprentice room.

The following were elected honorary vice-presidents at the October meeting of the Board of Managers:

Rev. George Emerson Barnes, D.D., president, Philadelphia Federation of Churches; Rev. Carl E. Dawkins, Drexel Hill Baptist Church; Rev. Melvin Forney, Third Baptist Church; Rev. William V. Middleton, M. E. Board of City Missions; and Rev. Gene Stone, Hollond Memorial Presbyterian Church.



A sailor ashore finds snug harbor and pleasant abode in one of the recently renovated rooms in the Seamen's Church Institute, 211 Walnut Street

YARNALL LECTURES OPEN AT S. CLEMENT'S

"The Catholic Revival of the Anglican Communion" is the subject of the 1940 series of Yarnall Lectures which opens Monday, January 8, at 8:15 P. M., and will continue on Monday evenings throughout the month at St. Clement's Church, 20th and Cherry Streets. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, will be the first speaker in the series. He will present a general introduction to the subject, which will be taken up in detail in the subsequent lectures by the Rev. Leicester C. Lewis, Ph.D., rector, St. Martin-in-the-Fields.

The phases of the subject that will be dealt with by Dr. Lewis and the dates on which they will be presented are: January 15, "Tractarianism," which takes up the early days of the revival and its doctrinal recovery; January 22, "Ritualism," covering the period of liturgical and ceremonial revival; January 29, "Catholicism," treating of the Catholic movement, especially its spiritual and devotional enrichments to the Church, as it is to be found in England and the United States today.

A half-hour organ recital, beginning at 7:45 P. M., will precede each lecture. The lectures are open to everyone. A silver offering will be taken.

New Homes Promise A New Day

**Gloria Dei (Old Swedes')
to Be Center of \$5,552,000
Slum Clearance Project**

THE announcement last Spring by the Philadelphia Housing Authority of a housing project in the vicinity of Gloria Dei (Old Swedes') Church was a far cry from the decision of the vestry of this church in 1933 to create a limited dividend corporation. A building program was to have been created by this plan to house 2900 people partly upon ground owned by the church and partly on adjacent land.

These plans had been drawn by John Graham, Jr., a local architect, at the instruction of the vestry. Meanwhile the Federal government became more and more interested in the whole field of low-cost housing.

In 1935 when Colonel Hackett was the Housing Director in Washington, three projects were proposed for Philadelphia—one at Hill Creek, near Roosevelt Boulevard, one at Wayne, and a third, known as the Old Swedes' Project. Both the former projects are now completed and occupied.

Although \$2,800,000 was appropriated for this project, its execution was prevented in the first place because the right of eminent domain, so necessary for the assembling of so many parcels of ground in a down-town section, was declared uncon-

Gloria Dei (Old Swedes') Church, wrought by pioneer devotion in 1700 on the River Delaware, faces the future as the focal point of a Federal housing project

Photo by
Ph. B. Wallace



stitutional. And in the second place, the local authorities at that time were strongly opposed to Federal projects of this character, even declaring that "Philadelphia has no slums!"

Finally, with the passage by Congress of the Wagner-Steagall Bill, a United States Housing Authority, now headed by Nathan Strauss, was created in Washington. This bill provided for the states setting up local authorities and suggested they provide the powers necessary to build in the slums of cities and upon open ground. In Philadelphia Judge Frank Smith, a member of St. Asaph's Church, Bala, was the head until his recent resignation.

Philadelphia now has five projects which either have been designated or are under construction. They are, in the order of their official announcement, at Ridge and Glenwood Avenues, at 30th and Tasker Streets, at 9th and Poplar Streets, the Old Swedes' Project and a Germantown project.

The total appropriation for the Old Swedes' Project is \$5,552,000. Provisions will be made for 950 families, covering an area of approximately eight city blocks. Less than 30 per cent of the area will be built upon. While the plans are still in the first stages of development, this much has been agreed upon: there will be single and multiple dwellings of from three to six rooms—each dwelling containing a living-room, kitchen and bath. The size of the dwelling will decide the number of bedrooms. There will be remarkably few three-story apartments in the plan. Cross ventilation

will provide comfort during the hottest seasons of the year. By closing streets and replanning the area, the cost of street cleaning will be materially re-

**Sub - standard housing
backs up to the north-
ern boundary of the
church property**

Photo by Ph. B. Wallace



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This is the group that participated in the formal ground breaking for St. Christopher's Hall, 1332 North 12th Street, on November 24. In the center is the Very Rev. Percy R. Stockman, Dean of North Philadelphia, at whose left is the Ven. Archdeacon Henry L. Phillips, D.D. At his right is the Rev. Tollie L. Caution, minister in charge of St. Augustine's Mission. At extreme left is W. O. Gilbert, lay reader in charge of St. Paul's, North Penn

VISITING speakers in the Diocese last month were the Rev. Franklin T. Osborn, veteran missionary to Southern Brazil; the Rt. Rev. Walter Mitchell, Bishop of the Missionary District of Arizona; the Ven. Archdeacon Wellington K. Boyle, Ojibway Indian priest in charge of missionary work among the Indians in the Diocese of Duluth; Dr. John R. Wood, Executive Secretary of the Department of Foreign Missions, National Council; Miss Sallie C. Deane, of Richmond, Va., provincial chairman of Junior Woman's Auxiliary work; Miss Isabel Wagner, missionary to the mountain people of Southern Virginia, and the Rev. Henry A. McNulty, principal of Soochow Academy, China. The seven speakers filled twenty-two engagements in nineteen parishes and Church House. The Young People's Fellowship of Calvary, Germantown, heard Miss Wagner and Mr. Osborn.

St. Gabriel's to Hold Pre-Lenten Mission

Preparation for Lent will receive special emphasis in a week's preaching mission to be conducted by the Cowley Fathers at St. Gabriel's Church, Roosevelt Boulevard near Front Street, from January 28 to February 4. There will be preaching every evening at 8 o'clock and a children's mission each afternoon at 4 o'clock. The missionaries will be the Rev. Granville Mercer Williams, Superior of the Society of St. John the Evangelist, and the Rev. Brother Paul Wessinger, S.S.J.E.

The Rev. Albert F. Fischer, Jr., vicar of St. John's, West Oak Lane, was guest speaker in Old Christ Church at

the afternoon service on December 10. St. John's was elected beneficiary of its Advent Offering by the Church School of Christ Church.

The Rev. George Christian Anderson, formerly vicar of St. Giles', Stonehurst, has been appointed locum tenens at the Church of the Covenant, which was left without a rector by the death of the Rev. George W. Lamb, M.D. Mr. Anderson spent more than a year at Oxford, Eng-

CONVOCATION SCHEDULE

West Philadelphia—

DATE: Thursday, January 11
TIME: Woman's Aid 4:30 P. M.
Convocation 5:00 P. M.
Supper 6:15 P. M.
PLACE: St. James', Kingsessing, 6838 Woodland Avenue

Germantown—

DATE: Tuesday, January 16
TIME: Convocation 5:00 P. M.
Supper 6:30 P. M.
PLACE: St. Peter's, Germantown, 6000 Wayne Avenue

North Philadelphia—

DATE: Wednesday, January 17
TIME: Woman's Aid 3:00 P. M.
Convocation 4:30 P. M.
Supper 6:30 P. M.
PLACE: St. Clement's, 20th and Cherry Streets

South Philadelphia—

DATE: Tuesday, January 23
TIME: Woman's Missionary Meeting 10:30 A. M.
Devotions followed by Box Luncheon 12:00 Noon
Convocation 2:00 P. M.
PLACE: St. Simon the Cyrenian, 22d and Reed Streets

NOTE: No January meetings are scheduled for the Convocations of Chester and Norristown.

Diocesan Reporter's Notebook

A Brief Digest of Interesting Happenings Gleaned from Parishes, Missions, Chapels, Institutions

land, taking special courses in international relations.

The Rev. William John Dietrich, who on December 10 preached his first sermon as rector of Calvary Church, Germantown, was welcomed by his parishioners at a reception in the parish house on Tuesday, December 12.

A beautiful stained glass window interpreting the Eighth Psalm was dedicated in Holy Nativity Church, Rockledge, on December 10, by the Bishop. The window was given by the Church School as a memorial to Mr. and Mrs. Charles C. Klein, and was installed opposite the pew they occupied for forty years. Mr. Klein was first accounting warden of the parish, a post he held for seven years. For seventeen years he was rector's warden, for twenty-eight years a member of the vestry, and for thirty-eight years superintendent of the Church School, in which Mrs. Klein was a faithful teacher for more than twenty-five years. Mr. Klein, a native of Germany, was nearly 91 when he died in July, 1934. The window was designed and executed by the Henry Lee Willet Studios. The Rev. Fordyce H. Argo, rector, preached a special sermon.

Presiding Bishop Visits St. Paul's, Chestnut Hill

The Rt. Rev. Henry St. George Tucker, D.D., Presiding Bishop, celebrated the Holy Communion and preached on "The Church and the World" at St. Paul's Church, Chestnut Hill, on Sunday, January 7. The service was conducted by the Rev. George A. Trowbridge, rector.

The Rt. Rev. William T. Manning, D.D., Bishop of New York, will be the preacher at a special service in St. Andrew's Collegiate Chapel, Philadelphia Divinity School, Monday, January 8, at 5 P. M.

Under the leadership of the rector, the Rev. Samuel D. Ringrose, a mortgage liquidation campaign has been launched

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A Tribute to Choirboys

The Director of a Famous Choir
Lets Down His Hair and Reveals
What He Really Thinks of Them

By HAROLD WELLS GILBERT

Headmaster, St. Peter's Choir School; Organist
and Choirmaster, St. Peter's Church, Philadelphia

He looks like an angel on Sunday, but
underneath his cassock he's a loyal,
hard-working churchman and a regular
fellow, in spite of his faults

Courtesy of Arts in Philadelphia



WE have just read a report of a boy choir in Michigan, which shows that over a period of five years there has been a remarkably high average of attendance among the boys of that choir. The report further indicates to what an extent the choirboys co-operated in various ways outside the line of strict duty.

The choirmaster, in commenting upon the fine *esprit de corps*, gives much credit to the parents for supporting him in his policies. Choirmasters know how vitally important such support is, and they realize how difficult it is to deal with boys whose parents are indifferent. Perhaps the greatest share of credit for the right attitude of a loyal choirboy belongs to his parents—in fact, we know this to be true. However, we did not intend this to be an eulogy on co-operative parents, but rather a tribute to the boys!

Choirboys are the happiest, friendliest, most generous of churchmen. They give of their time without stint, and without thought of reward. This statement will not pass unchallenged, but we stand by it. We don't regard the pittance that choirboys receive at the end of the month as reward—it is conscience money! Many times, in the course of administering discipline, the choirmaster "fines" the boy more than his monthly salary amounts to. At the end of the month the boy may actually owe the church money. This situation is laughed off with typical good humor, and a new month entered upon with fresh resolve and unabated enthusiasm.

For an object lesson in loyalty, observe choirboys in their relationship to the choirmaster. Extra rehearsals, overtime, sacrifices of play-time, patience—these all go into the making of that delightful little person about whom one often hears it said, "He looks so angelic on Sundays, but he is probably a rascal beneath the surface!" Beneath the surface he is good-hearted, sincere, friendly, unselfish, humble, genuine! He does his duty in all weathers; he belittles his ills; he is punctual; he is self-effacing; he is not jealous; he is dependable. He richly deserves the praise he gets for his choir work, and he rarely deserves the implied censure in the knowing glances of fair-weather churchmen.

Happily, many people know the sterling qualities of choirboys. Some, in fact, would lavish attentions and kindnesses upon them to the point of spoiling them. But there are still to be found, here and there, unconverted and unconvertible antagonists who cannot see the value of boy choirs. They think of such choirs in terms of bad conduct, unbrushed hair and unwashed hands, slovenly singing and horrible tones. They regard them, in short, as noisome pestilences. In a parish where this is the conviction of the congregation, a boy choir would be, in reality, an abomination, for don't we all fairly well measure up (or down) to what is expected of us? But such an attitude is not a condemnation of choirboys—it is an indictment of those who cling to such an opinion.

But why this reproach? The choirboy

asks for no defense, nor does he need any. Whatever may be said about his conduct, his appearance, or his singing, he will go merrily on, singing God's praises with unaffected joy; giving himself with heart and soul to his appointed task. Such happy service must find welcome at the throne of an understanding Father.

All power, then, to the Michigan choirmaster who has such conviction about his work that he concludes his seven-page report of choir statistics with this:

"Is it worth while? . . .

"First of all, there is the privilege of leading, with the clergy, in the praise of Almighty God. The great hymns and canticles of the Church, that heritage of the ages, cannot help but have effect on one's inner soul.

"Then there is the joy of the beautiful in the service of the Church—the joy of being a part of that service.

"What does one receive in return for the effort spent in numerous rehearsals? Greatest of all is the contact with each other. The fine ideals we find in another soon become the high ideals we wish for, ourselves. . . . The inner satisfaction that comes from work well done—of tangible help given to the aged and infirm, the sick, the sorrowing, the lonely—all these many sides of a chorister's life make the work happy and satisfying.

"Our motto for many years has been the one word, 'OTHERS.'

"Is it all worth while? Yes, we believe it is."

Editorials

OLD FOLKS AT HOME

THE Church has made two serious mistakes in its spiritual ministration to old people. The first is due to the false assumption that the spirit ceases to grow when the body becomes feeble and therefore does not need the stimulation that comes from contact with younger minds and newer viewpoints. One result of this false doctrine is that, in selecting chaplains for homes for the aged, boards of directors apparently lay down as the first requirement that the chaplain must be an old cleric whose rheumatism is so bad that he has to hobble about on a cane. Until Christ Church Hospital broke away from the ancient tradition by appointing the present young, vigorous and vivid chaplain, all homes seemed to favor the arthritic type.

The other error has been in dividing our old folks' homes into male and female, thereby often separating people who have been used to living together for forty or fifty years.

We need particularly in the Diocese such an institution where aged husbands and wives need not be parted but may spend their remaining days together. Why under the sun should John Anderson be separated from the wife with whom he has climbed the hill of life just when they are about to slowly descend it and need each other so much? God bless Robert Burns, who, though so young, understood the aged so well:

"John Anderson, my sweetheart John,
We climbed the hill together
And many a cheerful day, John,
We've had with one another.
Now we must totter down, John,
But hand in hand we'll go,
And sleep together at the foot,
John Anderson, my Jo."

NAMES

THE ancient Christians often named their churches for a saint whose life and relics were associated with the spot on which the building was erected. Not having any ground in America hallowed by the saints of old, we have fallen into the habit of repeating names like St. Paul or St. John over and over again, though the parishes can have no connection with the Apostles' bones.

St. Thomas Aquinas long ago commented ironically on the fact that the popes, the successors of Peter, had little resemblance to him either financially or dynamically. We are afraid that if Aquinas were living today he might smile again as he noticed that the deadest parish in a diocese may be named after one of the liveliest of the Apostles, while the richest may be named for a penniless saint, or the most "exclusive" socially named in honor of a Saviour who received sinners and ate with them.

There are two groups, however, who are not so conventional in their choice of names for new churches and institutions—the Roman Catholics and the small Negro sects. These being emotional and sentimental sections of

the American population have naturally selected sentimental titles, the Roman Catholics taking some affectionate designation of the Virgin Mary, such as "Our Lady," "Our Mother of Sorrows," "Help of Christians," or some beautiful Christian idea such as "Little Sisters of the Poor," a title as honorable as that given to Kipling's "Kim," whom the old Hindu called, "Little friend of all the world."

The Negroes do even better at times, though not all their names are desirable any more than some of the rather gory titles used by the Roman Catholics. If one walks through the colored sections of Philadelphia he cannot help but be impressed with the number of house-churches, the variety of denominations, and the occasional flashes of genius that some of the pastors have shown in selecting names for them. Here in one block the wanderer may pass an old, down-at-the-heels house, decorated with a home-made sign, on which the painter has had serious difficulties with the letter S, which insists on turning backward. But there it is, "The Dayspring Baptist Church." How lovely that is, and how much more Biblical, Christian, poetical—and everything else except mathematical—than the 23rd Baptist or the 1st Methodist. Those familiar words from the Benedictus, "The Dayspring from on high hath visited us," are among the most beautiful designations of our Lord in the Bible.

Then there are others called Bethesda, "house of mercy" in Hebrew, closely akin to the common Indian name for a church, "Our Father's House"; and many more almost as beautiful. We have been content with the more common titles of our Lord, such as "Saviour," "Redeemer" and "Christ"; they have loved the less-known "Dayspring," "Rose of Sharon," and "Morning Star."

THE NEW CHURCH HOME AT ANGORA

THE extensive alterations to the buildings of the Church Home at Angora are outward signs of a new technique that is being used within them in ministering to girls who are deprived of effective parental care in their childhood. Putting the emphasis upon prevention of maladjustment is in line with the best thought of the day.

Clergymen in this diocese who have been in the ministry for thirty or forty years say that children's funerals are rarer than a generation ago because medical care is now much more general, and doctors have taught mothers how to prevent illness and death by proper feeding and training and intelligent care. Likewise, it is perfectly possible that in the next generation moral illness among girls will be much less common than at present because such women as the Board of the Church Home are applying the discoveries of modern psychology to the training of girls in such a way that by the grace of God they may escape the pitfalls into which they might otherwise stumble.

Everyone who is interested in the future of our Church will watch prayerfully and hopefully the progress of what we might rightly call the "new" Church Home.

The Sanctuary of Devotion

Prepared by REV. JAMES CLAIR THOMAS
Vicar, Nativity Chapel, Germantown

The Light of Light divine,
True Brightness undefiled,
He bears for us the shame of sin,
A holy, spotless Child.
Today the Name is Thine,
At which we bend the knee;
They called Thee Jesus, Child divine!
Our Jesus deign to be.



FOR REBIRTH

O Lord Jesus Christ, who, Very God of Very God, didst deign for us to become a little child that the world which Thou didst make might through Thee be saved; grant that, as unto us a Child is born, unto us a Son is given, we being born again through Thee, may ever remain in the number of God's faithful children; through Thy merits, O blessed Saviour, who with the Father and the Holy Ghost, livest and reignest ever, one God, world without end. *Amen.*

FOR SELFLESSNESS

O Lord Jesus Christ, Lord of children, be near to the hearts of all children, we pray Thee. In their play help them to remember Thy holy Childhood, and put away all self-loving thoughts and ways, all untruthfulness and disobedience, all angry words and deeds. Comfort them in all their troubles, and lead them through a pure and faithful life to Thyself and to Heaven; where they shall ever love and praise Thee and the Father and the Holy Spirit. *Amen.*

FOR THE DESTITUTE

Regard, O Lord God, with Thy mercy all destitute and neglected children; raise up for them friends who will seek them out, and bring them within the blessed influences and holy instruction of Thy Church, that they may learn of Thee and know Thee. Through Jesus Christ our Lord. *Amen.*

SACREDNESS OF CHILDREN

O Lord Jesus Christ, the child born unto us; grant, we beseech Thee, that in memory of Thy holy Infancy, and of the love Thou bearest to Thy little ones, all children may be sacred in our eyes. Make us heedful not to offend one of Thy little ones; help parents that they may correct their children in love with much patience, and teach us ourselves to become as little children; to the honor of Thy Name, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

FOR CHILDREN'S FAITH

O Lord Jesus Christ, Who didst embrace children with the arms of Thy mercy, and dost make them living members of Thy Church; give them grace, we pray Thee, to stand fast in Thy faith, to obey Thy word, and to abide in Thy love; that, being made strong by Thy Holy Spirit, they may resist temptation and overcome evil, and may rejoice in the life that is now is, and dwell with Thee in the life to come; through Thy merits, O merciful Saviour, Who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

FOR THOSE WE SPONSOR

O Heavenly Father, look graciously, we beseech Thee, upon the children to whom by Thy calling we stand in the holy relationship of Sponsors, that the life of Thine Incarnate Son into Whom they have been new-born by the operation of the Holy Ghost, may ever perfect them according to Thy will. Grant that they, with pure hearts, may in due time, receive the strengthening of Confirmation, the nourishment and support of the Holy Communion, and that renouncing all sin, believing all truth, seeking all Thy commandments, they may grow in wisdom and stature and at the last come to Thine unending joy. And grant, we most humbly beseech Thee, that we, their sponsors, may ever be deeply conscious of our duty toward them; through Jesus Christ our Lord. *Amen.*

FOR WAR ORPHANS

O Blessed God, Who dost feel with tenderest sympathy the sorrows of all Thy children; we beseech Thee especially for the children who throughout the world are homeless and destitute and orphaned because of war; grant of Thy mercy that they may be sheltered and cared for and loved, and hasten the time when innocent children shall no longer be caused to suffer for the wrong-doing of nations and governments; for the love of Thy Son, Jesus Christ our Lord, we ask it. *Amen.*



Know ye not that lowly Baby
Was the bright and morning Star?
He Who came to light the Gentiles,
And the darkened isles afar?
And we, too, may seek His cradle;
There our hearts' best treasures bring:
Love, and faith, and true devotion
For our Saviour, God, and King.

WHY is it that the Baptist Church has 3,000,000 Negro members and the Episcopal Church only a little more than 54,800? In many other fields of the Church beside the American Church Institute for Negroes, how can the effectiveness of the work among Negroes be substantially increased?

These and other questions were answered in some constructive criticisms made by the Rev. Robert W. Bagnall, LL.D., at the December diocesan meeting of the Committee on Colored Missions. Dr. Bagnall, a leader of his race and rector of St. Thomas' Church, West Philadelphia, gave his suggestions so feelingly that one could not but know he was speaking the inner thoughts and emotions of many of the 11,000,000 Negroes in this country.

According to Dr. Bagnall the lack of growth of the Episcopal Church among the Negroes is due to:

1. Denial of brotherhood in the practice of the Church. In the early days 3000 Negro slaves in 200 Churches were denied the privilege of membership in the Episcopal Church in one state alone.

2. Lack of recognition of colored leadership.

3. Lack of facilities for colored work. Some \$18,000 are spent in the United States through the National Board of the Episcopal Church for the Negro as against \$112,000 on the Filipinos, whose membership totals but a fraction of the colored membership in the U. S.

4. Paucity of Negro clergy. There are but seventeen candidates for the ministry among the colored today. The National Church thinks there are too many Negro clergy, notwithstanding that many a colored clergyman has six churches under him.

The Woman's Auxiliary Department

Some Suggestions for Improving the Relations Between the Church and the Negro . . . What Pennsylvania Women Did at Provincial Synod

Edited by DOROTHY SIBLEY HOPKINS
Diocesan Publicity Chairman

5. No school for Negro deaconesses. To help set aright these conditions Dr. Bagnall advocates:

1. A centralized administration through a Department for Colored Work on the National Board. On the department committee the majority of members should be colored.

2. The seeking out of promising Negro youth with marked capabilities who could be trained for leadership in the Church.

3. Scholarships for these same boys.

4. Recognition that Negroes would like to take a part in the whole work of the Church. In the South white boys and girls in colleges are more liberal toward

the colored than they are in the North, due in part, Dr. Bagnall thinks, to the effect of education through interracial group meetings.

5. Recognition of colored leadership would inspire confidence in the Negro and help him to develop leadership. All colored schools should be run by colored leaders.

Dr. Bagnall, who has been re-elected president of the Fifteenth Provincial Conference of Church Workers among Colored People in the Third Province, also cited the three actions resulting from the Fourteenth Provincial Conference held here last October.

The first is the organization of the Parochial Association for the purpose of exchanging ideas, that weak parishes may be helped and strengthened by the stronger. The churches participating in the Conference had such a good time, that they want to continue the fellowship.

The second action was the forming of an organization to aid unions among the colored.

The third action was the forming of an organization for relief among the colored. There is so much poverty and distress among these people. In Philadelphia alone there are 250,000 Negroes with the number steadily increasing due to migrants from the South.

Woman's Auxiliary at the Synod

Mrs. John E. Hill, unanimously re-elected provincial representative on the National Board, was asked to address the Men's Meeting of the Provincial Synod on "Why the Woman's Auxiliary Should Be Interested in Christian Social Service." This was the first time a woman had been invited to speak before this group. Bishop Freeman, of Washington, said: "It was worth coming to the meeting to hear Mrs. Hill's address to the clergy."

Miss Julia E. Hill, representing Miss Sallie Deane, provincial chairman of the

WOMAN'S AUXILIARY CALENDAR

Unless otherwise indicated, all meetings listed here will be held in Church House, 202 South 19th Street, Philadelphia

Wednesday, January 3

10:30 A. M.—Committee on Colored Missions. Speaker: Rt. Rev. E. Thomas Demby, D.D., the Church's only Negro bishop.

10:30 A. M.—Diocesan Committee, Holy Trinity Parish House, 217 South 20th Street. Speaker: Rev. Alfred M. Smith, chaplain, Eastern Penitentiary.

★12:30 P. M.—Luncheon, Woman's Auxiliary Committees' officers and guests.

2:00 P. M.—Mission Study Class. Leader: Mrs. John A. Slemmons.

2:00 P. M.—Committee on Christian Social Relations. Speaker: Mrs. Frank Burton. Subject: Creation of a Christian Family.

Monday, January 8

11:00 A. M. to 1:00 P. M.—Quiet Day, St. James's Church, 22d and Walnut Streets. Leader: Rev. Frank M. Bonyng. Subject: Old-fashioned Christianity in a Modern World.

Tuesday, January 9

2:30 P. M.—Mothers' Union, Executive Meeting.

Wednesday, January 10

10:30 A. M.—Domestic Committee. Speaker: Mrs. Robert P. Frazier.

2:00 P. M.—Mission Study Class. Leader: Mrs. John A. Slemmons.

7:45 P. M.—Junior Woman's Auxiliary, Diocesan Board. Speaker: Dr. Gertrude K. Pollock. Subject: Refugees in America.

★Luncheon-Meeting every Wednesday at the same hour

Tuesday January 16

5:45 P. M.—Diocesan Winter Conference.

Wednesday, January 17

10:30 A. M.—Foreign Committee.

Thursday, January 18

2:00 P. M.—Field Department, St. Luke's Church, Germantown Avenue and Coulter Street.

Tuesday, January 23

10:30 A. M.—Convocation of South Philadelphia, St. Simon the Cyrenian Chapel, 22d and Reed Streets. Speaker: Mrs. Frank M. Bonyng. Subject: Christ and the World Community. Devotional Leader: Rev. John R. Logan, D.D.

2:30 P. M.—Mothers' Union Committee.

5:45 P. M.—Diocesan Winter Conference.

Wednesday, January 24

10:30 A. M.—Indians' Hope Association. Speaker: Mrs. Robert P. Frazier.

2:00 P. M.—Mission Study Class. Leader: Mrs. John A. Slemmons.

2:00 P. M.—Elizabeth Price Martin League for Service, Philadelphia General Hospital Unit No. 1.

8:00 P. M.—Evening Committee. Subject: Peace.

Friday, January 26

10:30 A. M.—Church Periodical Club. Annual meeting at Church House followed by luncheon at Women's City Club, 1633 Locust Street.

Junior Woman's Auxiliary, made an excellent impression with her talk on "The Objectives of the Junior Woman's Auxiliary." As a result of this address she has been asked to appear before the annual meeting of the Woman's Auxiliary of the Diocese of Bethlehem to speak to the older women on "Aims and Objectives of the Junior Woman's Auxiliary and How to Interest the Older Women in Forming Younger Groups." It is hoped this will lead to the promotion of new J. W. A. branches in that diocese.

Miss Hill was elected one of the three directors on the Provincial Board, succeeding Mrs. J. Burris West, past-president of the Junior Woman's Auxiliary in the Diocese of Pennsylvania.

Mrs. Norman Slack, provincial representative for the Girls' Friendly Society, stated: "The Girls' Friendly Society is to be the feeder of the Woman's Auxiliary, to produce leadership."

At the Business Sessions

A motion providing that two colored women, representing the Provincial Conference of Church Workers Among the Colored, be sent as delegates to the regular Synod meeting of the Woman's Auxiliary.

Our 1939 Provincial Project to refurbish the Chemistry Department of the school at Miller's Tavern, Va., was more than successful—\$213 more than was asked being given by the dioceses of the Third Province. The question, what to do with this surplus, was raised at the Synod. Both Mrs. Edward Ingersoll and Mrs. John E. Hill were able to convince the assembly that money raised for a certain purpose by parishes should be used for the same. Miller's Tavern School is receiving the \$213 to be used at its discretion.

Conference at Compass

Mrs. Davis, our wise and active Field Secretary, has for several years been de-

PICTURES STOLEN!

A great loss was suffered by the Society for Visual Education and by John Burleson when his superb color films of Alaska, Alaskan Missions, New Mexico, and Wyoming were stolen from his locked car on Saturday evening, December 2, on Locust Street above 16th Street, Philadelphia. It means a loss of practically three years of effort and \$5000, as the pictures had not been insured.

Those who have seen these films, enjoyed their beauty, and appreciated their message, will want to do all in their power to retrieve this loss in some measure. May we suggest that the women of the Auxiliary urge their parish groups to invite Mr. Burleson to speak on behalf of the Visual Education Society and to show the one reel of beautiful Alaskan pictures he has left. Perhaps also some of the women of the Church might be willing to open their lovely homes for parties for the benefit of the society.



Miss Julia E. Hill, president of the Junior Woman's Auxiliary, and one of her corps of aides wrapping Christmas gifts in Church House
Church News Photo

sirous of being in closer touch with auxiliaries in outlying parishes, so a meeting was called in Compass, Pa. The larger towns in the northern section of Chester Convocation are Coatesville, Downingtown and Parkesburg. Naturally, the distance to Philadelphia makes it difficult, and in some instances impossible, for the members and delegates of these different parishes and missions to make the trip to Church House. Therefore we felt it most important to take some of our

speakers and officers to them for an Educational Conference.

Compass, northwest of Parkesburg on the old Kings' Highway, received its name because the two roads meeting there point North, East, South and West. It is set amid rolling hills, and on October 16 nothing could have been lovelier than its quiet scene to those coming from the more populous suburbs and from Philadelphia itself. The St. John's Church,

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JUNIOR WOMAN'S AUXILIARY NEWS

MISS ELIZABETH MANSELL, one of the directors of the Children's Department of the City Mission, addressed the December meeting of the Junior Women's Auxiliary at Church House.

Miss Mansell told of the interesting work of this department, which was set up by the Diocese to take care of dependent and neglected children. She explained that the dependent children were those whose own parents could not afford to take care of them, and that neglected children were those whose parents were physically unable to take care of them, or in the case where one of the parents is dead and the other unable or unfit to carry on alone, or where the children come from an upset home.

The Society for the Protection of Children from Cruelty co-operates very closely with the department of the City Mission.

Miss Mansell told interesting stories of the many foster parents who take some of these children into their homes. They are families of good Christian principle and good character, whose willingness and ability to manage the children in their respective homes is thoroughly investigated by the City Mission. The plan of

foster parents has proved more than successful and the children are usually happy, except in a few cases where children have difficulty adjusting themselves and are mentally upset at leaving their own parents.

The cases are referred to the City Mission through the Dependent Division of the Juvenile Court, the Church, relatives and clergymen. The cases are carefully studied to see if arrangements can be made to have the child remain with his parents and it is only where this is not possible that he is placed in a foster home. Very often at a later period, after readjustments have been made and the parents or parent have proved themselves capable of taking care of the child again, he is returned to his own parents.

Miss Mansell said at present there are 65 boys and girls, ranging in age from 2 to 19 years, on the list. This does not cover all children in the Diocese who need this care, but at present the department is handicapped with only two workers, who have more than they can do.

She closed her talk by relating several interesting, specific cases which have come before the Children's Department of the City Mission.

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WOMAN'S AUXILIARY

From Page 15

which is over 100 years old, stands upon a hill on land deeded by an Indian with French blood to a kinsman of William Penn.

A group of hospitable, earnest women from St. John's welcomed us, and we had an inspiring and instructive meeting. Not only did we have our speakers, Mrs. Francis R. Packard and Mrs. John A. Slemmons, but also Mrs. Edward Ingersoll, Mrs. William M. Jefferys, Mrs. T. Earle Stockton, Mrs. Campion, Mrs. James T. Davis and Mrs. J. Holcombe Genung and two members of a church in the central section. The parishes of Compass, Honeybrook and Warwick, Coatesville, Parkesburg, Downingtown, Glen Loch and West Chester were represented with an attendance of about forty.

Mrs. Packard spoke interestingly of the United Thank Offering. Questions were answered as to the most practical ways in different localities to inspire interest and to collect money. Mrs. Packard told us that Bishop Brent once said: "No one could be thankful and mean at the same time." We can't be reminded of that too often, for we are asked to drop a coin (or bill) into our Blue Box for blessings received, not from a feeling of obligation, but from a great desire to express our thankfulness. Mrs. Slemmons spoke of the different aims and plans of the Educational Department. Questions were answered in an illuminating and informal way. Everyone was interested. Mr. McKinley, rector of St. John's, Compass, and the two missions, St. Mark's, Honeybrook, and St. Mary's, Warwick, was particularly appreciative.

At one o'clock we had a delicious luncheon in the Sunday School room. Afterwards John Burleson showed his magnificent pictures of the work of the Church in New Mexico.

Mrs. Ingersoll felt that the Church School by Mail might be useful to children on isolated farms. Mr. McKinley said he would give her the names of any such families.

One of the rectors present declared that the whole meeting, climaxed by Mr. Burleson's films, was the most inspiring thing that had happened to him in a dozen years.

AUGUSTINE HAUGHTON,
Field Secretary, Chester District.

Horse Sense in Missions

Not long ago, at a Foreign Committee meeting, the Rev. John K. Shryock, Ph.D., gave such an interesting talk on missions, from the scientific point of view, that members of the committee want all readers of THE CHURCH NEWS to share it.

"Religion is a part of culture," Dr. Shryock said. "As it is diffused, a good deal is added to the original content. Most of what we find in our present church is not found in the four Gospels. The Gospels do not say Christ was born

on December 25, nor do they contain the Apostles' Creed.

"Our Lord and His disciples conformed to the cultural background of the Jews. The Roman Empire did not conform to Jewish culture, and Christianity was modified to suit its needs. Again, in the Middle Ages some things were dropped, and some added, a well known addition being the idea of a 'Christian soldier.' People show a tendency to adopt a new idea if it is sympathetic to what they already have. Missionaries must not make the mistake of insisting that all features of American Christianity be a feature of Chinese Christianity. It is therefore necessary for missionaries to know what are the essentials of Christianity that cannot be compromised, and what is in the minds of the people to whom they are going."

Dr. Shryock offered interesting stories to illustrate the difficult decisions a missionary has to make. For example, a Chinese who desired to become a Christian was compelled by the missionaries to divorce a second wife whom he loved and who was the mother of his children, and to keep a previous wife whom he had been compelled to marry by his family.

As an example of things not compatible with Chinese culture, Dr. Shryock mentioned the churches of American architecture which had been transplanted there, and the enforced use of white cottas and surplices. White is a symbol of mourning in China.

Dr. Shryock said we should not make Chinese break away from filial piety, and that an altar with a cross should be set up in a Chinese home where a ceremony for ancestors may be held. If we make Chinese break faith with their ancestors, their last state will be worse than their first. On the other hand, things definitely antagonistic to Christianity must be dropped.

One question before mission boards is: Should missionaries scatter over a large area, or concentrate in one town which is a traffic center, as St. Paul did and as the Episcopal Church does now?

Another question is: "Should individual converts to Christianity be accepted, or a whole family or village at a time?" In India, whole villages of untouchables are coming to be baptized. Can a convert remain true to his new faith when he is surrounded by a pagan culture, and does not conversion involve the entrance into a Christian community, as well as a changed point of view for the individual?

We should study the methods that have been used in all ages by missionaries. A book on this subject recommended by Dr. Shryock is K. S. Latourettes' "Expansion of Christianity."

When earth as if on evil dreams
Looks back upon her wars,
And the white light of Christ outstreams
From the red disc of Mars,
His fame, who led the stormy van
Of battle, well may cease;
But never that which crowns the man
Whose victory was peace.

—Whittier

JUNIOR AUXILIARY

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An exile from her native Austria and a resident of this country for less than a year, Dr. Gertrude K. Pollak, authority on international understanding, will be the speaker at the January diocesan meeting of the Junior W. A.

A graduate of the University of Vienna, Dr. Pollak, who has command of three languages, has traveled extensively in Europe, South America and the United States, and is at present connected with Bryn Mawr College. Both she and her husband, also in exile, have made many addresses on refugee problems, American and European education, and the differences between the American and the European outlook on life. Dr. Pollak's subject will be related to the mission study topic, "Christ and the World Community."

Watch the February issue of THE NEWS for a complete description of the Christmas work done by the Junior W. A. in this diocese.

Several representatives of the Junior W. A. were invited to attend the first quiet evening of the Youth Commission, which, under the leadership of the Rev. Benjamin R. Priest, is endeavoring to bring the young people's organizations of the Diocese closer together by strengthening their devotional life.

A function for the benefit of Christian Social Service which it is hoped will promote greater sociability among Junior W. A. groups will be held after Easter at a date to be announced later.

Several Junior W. A. groups accepted the invitation of the Y. P. F. to attend its annual dance last month. An effort is being made to bring about closer cooperation between the two organizations.

As a result of the executive board's concern about young parish groups in outlying districts who cannot attend the monthly diocesan meetings, a joint meeting of girls from St. David's, Radnor, and St. James', Downingtown, was arranged at the latter church on December 17. Several members of the executive board attended and were privileged to have Miss Sallie C. Deane of Richmond, Va., provincial chairman of the Junior W. A., accompany them.

Calvary, Germantown—S. Franklin Mack, a delegate to the youth conference in Amsterdam last Summer, and the Rev. Arthur M. Sherman, S.T.D., of the Forward Movement Commission, addressed the J. W. A. in November. Mr. Mack summarized the benefits derived from the Amsterdam meetings and Dr. Sherman preached at the morning service on November 26 in preparation for the afternoon forum on findings of the Madras Conference.

Holy Trinity, Swarthmore—The J. J.'s, interdenominational group, used the \$24 netted from its baked goods sale No-

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The Girls' Friendly Society

How Girls of All Ages Are United in Worship, Service and Recreation Under Its Wide-Spread Wings

By MADELEINE T. SPIESS
National Vice-President-at-Large

CANDIDATES—Younger Members—can orderly progression in G. F. S. membership.

Groups cited in last month's issue of THE CHURCH NEWS continue those activities we described until the girls are twelve or thirteen years old; then with simple and impressive ceremony, they take their forward step into full membership.

The continuity of program, widening and deepening as the girl grows older is, perhaps, one secret of the long organization life vouchsafed to the Friendly. Small Candidates make dusters for the Altar Guild—Younger Members become a youthful adjunct to that same guild, learning under adult guidance to love and reverence the altar and all that pertains to it. Little gifts at Christmas time, made with all a child's sincere generosity, become later an awakening sense of their responsibility to others. So, in this "one family in Christ" we see two generations complementing each other—Candidates year by year renewing the life of the Branch; Younger Members assuming their first leadership in the work of the Church by helping with the group from which they have but recently been graduated.

Since more than 90 per cent of the 52 branches in this diocese have such a "family" life, it is difficult to choose outstanding younger member groups for illustration. Even a patient editor must set some limit to space, and a reporter who wants to play no favorites must select a few whose accomplishments could be duplicated by many others, she well knows. Again, as with Candidates, we find a wide variety in the teen-age groups—city girls, small town girls, rural girls, all united through district and diocese into a functioning whole. Some are new branches, gradually feeling their way in program and service; some are constantly renewing life in branches old in history and traditions. Of such, Holy Trinity, West Chester, and St. John's, Norristown, are outstanding examples.

Holy Trinity, West Chester, is agreed, as a parish, that their branch, active in good works as it is, makes its greatest contribution through its Christmas pag-

eant. For five years or more, on the Sunday evening before Christmas, the G. F. S. has presented one of the loveliest pageants known to the Diocese—"The Adoration of the Kings and Shepherds." With the co-operation of the rector and the choir, the angels' story is told in music, tableau and action. Not a word is spoken except for the reading of the Gospel's Christmas story. Children of the Church School bring their gifts to the Christ Child at this time; these are distributed later in the baskets given by the G. F. S. to the needy of the community. Only members in good standing are permitted to take part in the pageant, and the supreme honor for any girl, as in the famous Passion Plays abroad, is to play the part of the Virgin Mother. The 1939 presentation, given on December 17 last, brought as always to the crowded candlelit church a sense of supreme worship, a renewal of faith and hope and love.

St. John's, Norristown, Branch, noted always for its high standards and for its integration into the parish life, has now a large group of girls of high-school age, or just entering business, who find in addition to dramatics and handcraft a vivid interest in the life of their com-

JANUARY COUNCIL MEETING

If you have a concern you want to voice, or if you have ideas and experiences to exchange, be you Member or Associate of the Girls' Friendly Society, your opportunity will come at the January Council Meeting of the G. F. S. in Holy Trinity Parish House, 217 South 20th Street, Saturday, January 20, from 11 A. M. to 3 P. M. Luncheon will be served.

Business will be held to a minimum, with Branch delegates and other interested Members and Associates participating in a discussion of the budget. For all Members and Associates there will be discussion of some phase of G. F. S. policies and problems. Following luncheon will be parallel meetings for different age groups.



From the ranks of the Junior Members of the Girls' Friendly Society come many of our Junior Choir members

munity. Urged on by puzzling problems all about them—unemployment, poverty and suffering—they made it their business to study for themselves what their town was doing along these lines. The girls visited the social agencies, saw them in action, asked questions, followed the social worker in her plans, invited busy executives to come to the Branch for discussion, asked themselves, "What can we do about all this?" Good training, surely, for young citizens in a complicated society.

St. Andrew's, Yardley, seeking a project outside themselves, have this season sponsored something equally worthwhile. Moved by the plight of so many young people today coming out of school into a jobless world, these girls raised a comfortable sum of money by means of a benefit at the local Summer theatre; then they offered scholarships to the boys and girls of the parish who could qualify for the Leisure Hour School in Trenton. This school is a part of the New Jersey educational system and provides for about 3000 people, through 40 different courses, training in studies and hobbies which can fill idle hours and develop new opportunities. From public speaking through domestic science, dancing and handcraft to personal adequacy—for the boy or girl afraid to even seek a job—this rather small G. F. S. group is helping its own friends and neighbors to a better adjustment to life, to richer experience and happier hours.

The Advent, Hatboro, Branch, a comparatively new venture in a small town, feels that the G. F. S. has made its best contribution so far in providing what the parish never had—an organization for girls, where those who have grown up together, gone to school together and lived in the same environment, may now come, still together, into a different atmosphere. They see themselves as a part of the parish life; they are instinctively more regular in attendance at Church; more eager to sing in the choir and to accept other duties. In the Branch meetings, they forget they have seen each other in school all day and find fresh interest in activities which tie them in with girls far and wide, whom before they had no means of knowing.

Holy Trinity, Lansdale, tells a somewhat

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"281" SPONSORS CHURCH PRESS WEEK

"Every Church Family Should Read Regularly a Church Periodical," Is
Presiding Bishop's Slogan for January 14 to 21

SPIRIT OF MISSIONS TAKES NEW NAME

In preparation for Church Press Week, *The Spirit of Missions*, official organ of the National Council will be re-christened and will appear in a newly streamlined form. Its new title will be *Forth*, instead of *The Spirit of Missions* by which it has been known to Churchmen and Churchwomen for 104 years.

"Every Church Family Should Read Regularly a Church Periodical," is the slogan coined by the Presiding Bishop for Church Press Week, which will be observed throughout the Church January 14 to 21. The purpose of the Church-wide movement is to induce Churchmen everywhere to subscribe to and read Church papers.

The active cooperation of the clergy is being enlisted. They are asked to speak to their people, to place in their hands copies of Church papers, and to do their utmost to see that subscriptions are sent in.

Extensive plans for Church Press Week are being made by the national Church magazines, including a number of innovations, among which will be an entirely new publication from the press of Morehouse-Gorham Company, publishers of *The Living Church*. Called *The Layman's Magazine*, its first issue—February, 1940—will appear at the end of this month. It is described as a periodical edited by and for the laymen of the Church.

In answer to the charge that Church papers are dull and stuffy, the Rev. Charles W. Sheerin, vice-president of the National Council, declares: "The Church press has kept step with the times. Formats have been improved, range of topics has been broadened, pictures are aiding more and more to stimulate interest. Compared with the trade journals of commerce, the Church papers stand well to the front, this on the authority of a trade paper editor writing recently in *Printer's Ink*.

"Church Press Week is one way of destroying the delusion that religious publications are not interesting and readable."

THE CHURCH NEWS of the Diocese of Pennsylvania was among the first of more than eighty diocesan periodicals in the Church to recognize the need of streamlining, better and more illustration, attractive makeup, and up-to-date journalistic style—even adopting the use of slang where its greater expressiveness might lend color and brightness without being flippant or undignified.

The Witness, another Episcopal magazine, recently announced that each month one weekly issue would be devoted to a review of news of all denominations and

a feature article by a non-Episcopalian. *The Southern Churchman* and *The Churchman* had not yet announced their plans as this went to press.

The National Council, in sponsoring Church Press Week for the first time, is sending a large and attractive poster to each rector of the Church with the request that it be displayed conspicuously. The Council also has prepared a booklet of information on Church magazines which will be distributed throughout the Church.

Rev. L. G. Morris, D.D., Moves to New Home in Merion

The Rev. Lewis Gouverneur Morris, D.D., until recently rector of Calvary Church, Germantown, wishes to announce his removal to 436 Levering Mill Road, Merion. He plans to leave for Florida on January 12 for a three-week sojourn for his health, returning early in February to take up his duties as locum tenens at St. Mary's, Ardmore.

JUNIOR AUXILIARY

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vember 18 to provide Christmas baskets for needy families. Plans for the Christmas work were formed at a meeting in the home of Nancy Henry, Wallingford, on November 26. The group also made bandages for the Swarthmore Community Center.

St. John's Cynwyd—This group, larger and more interested than ever, has entered upon its second year. Devotional life is receiving greater emphasis, and the group has had its first corporate Communion. Through a movie benefit \$30.95 was raised to support such work as making surgical dressings, knitting socks and mittens, sewing tray and hot-water bag covers, and providing a scholarship for a Church School by Mail pupil. The Christmas program included making and filling bags for the Harrison Home at Episcopal Hospital and providing scrap books, blocks and decorations for the children's wards. A personal box also was sent to a missionary in North Carolina.

"A man may hold an opinion, but a conviction holds the man."

DIOCESAN WINTER CONFERENCE

Church House, 202 South 19th Street

and

Holy Trinity Parish House, 217 South 20th Street

January 16 to February 13

SCHOOL FOR CLERGY

Technique of Preaching

Rev. Jos. Fort Newton, D.D.
Rev. Alexander MacColl, D.D.
Rev. Ernest C. Earp, D.D.
Very Rev. N. B. Groton
Rev. A. A. Ewing, S.T.D.

The Priest as Pastor
Interior Life of the Priest

GRADUATE SCHOOL

Critical Introduction to the Old Testament
Comparative Religions
The Eastern Orthodox Church

Rev. Walter C. Klein, S.T.D.
Rev. John K. Shryock, Ph.D.
Rev. Wm. H. Dunphy, Ph.D.

SCHOOL FOR YOUTH

Training for Leadership
Program Building
The Practice of Religion

Rev. H. D. Butterfield
Mrs. James C. Charlton
Rev. Benjamin R. Priest

SCHOOL OF MUSIC

History of the Liturgy
History of Liturgical Music
Liturgical Hymns

Newell Robinson

SCHOOL OF EDUCATION

The Kindergarten and Nursery Child in the Church School
Teaching Techniques
Missionary Education for Children
Teaching Religion at Home
Church School Teaching as a Vocation
Use of the Bible in Religious Education

Miss Ruth Paynter
Miss Katharine A. Grammer, M.A.
Miss Jane M. Welte
Mrs. Charles Hunsicker
Rev. Charles Martin
Miss Dorothy Scott

SCHOOL OF CHURCH LIFE

Content and Teaching of the Prayer Book
The Teachings of the Church
Symbolism of the Church
Personal Religion
The Life of Our Lord
Women's Work in the Church
Success in Marriage
The Work of an Altar Guild
The Old Testament
Recent Church History
The Church and Social Problems
Religion and Health

Rev. Stanley R. West
Rev. E. Felix Klonan
Rev. Frank L. Vernon, D.D.
Rev. Alfred M. Smith
Spencer Ervin
Mrs. William M. Jefferys
Rev. Wallace E. Conkling
Mrs. Sumner H. Cross
Rev. John K. Shryock, Ph.D.
Rev. Leicester C. Lewis, Ph.D.
Rev. Wm. M. Sharp
Rev. D. Wilmot Gateson, D.D.

CHAPLAIN'S HOUR PREACHERS

Rev. W. Hamilton Aulenbach
Rt. Rev. Francis M. Taitt, S.T.D.
Rev. E. Frank Salmon, D.D.
Rev. Benjamin R. Priest
Rev. Ernest C. Earp, D.D.

January 16
January 23
January 30
February 6
February 13

Religious Education

Diocesan Winter Conference to Aid Widest Group of Churchmen Planned for Jan. 16 to Feb. 13

By BERYL M. NEWMAN
Assistant to Field Secretary

WITH the momentum gained at last Summer's conference accelerated by renewed enthusiasm, the Department of Religious Education is speeding preparations for the opening of a Diocesan Winter Conference to be held on five successive Tuesdays in Church House, 202 South 19th Street, and in Holy Trinity Parish House, 217 South 20th Street, beginning January 16 and ending February 13.

Planned on an even broader base than that on which the conference at Ursinus College was developed last June, the Winter conference will have on its curriculum nearly thirty courses with a distinguished faculty carefully chosen from outstanding members of the clergy and the laity, each a recognized authority on the subject he will teach.

Not only have the needs of the laity been considered in planning this conference, but the board has also included in a School for Clergy courses on preaching technique, pastoral care and the interior life of the priesthood, with such front rank clerics as the Rev. Joseph Fort Newton, D.D., the Very Rev. Nathanael B. Groton and the Rev. Addison A. Ewing, S.T.D., on the faculty. Dr. Newton will share honors in the course on preaching technique with the Rev. Alexander MacColl, D.D., well known Presbyterian preacher, and the Rev. Ernest C. Earp, D.D., rector of the Church of the Redeemer, Bryn Mawr.

Other schools included in the conference are the Graduate School, School for Youth, School of Music, School of Education and School of Church Life. The Graduate School is made up of advanced courses for those who have attended Diocesan Normal School, Summer conferences or other like schools. The School for Youth is planned for those active in the work of the Young People's Fellowship, Girls' Friendly Society, Junior Woman's Auxiliary, or other youth organizations. By the same token, all other courses have been carefully planned to fit the needs of particular groups so that the enrollment may represent a complete cross section of the Church membership.

The accompanying list of courses and teachers in the various schools will reveal to the reader the scope of this enterprise.

The conference will be divided into three class periods, a supper hour and a chaplain's hour. The study or lecture periods will be from 5:45 to 6:30 P. M., 7:55 to 8:40 P. M., and 8:45 to 9:30 P. M. From 6:30 to 7:30 P. M. in Holy Trinity Parish House an appetizing dinner will be served at a charge of only 35 cents. This will be followed by a fifteen-minute period of devotions and brief address in Holy Trinity Church, after which classes will be resumed.

The success of the Summer conference under the officers and governing board who had it in charge was felt to be sufficient reason for selecting virtually the same administrative group for the Winter conference. Those who attended the conference at Ursinus last Summer will find many familiar names and old friends among the officers, faculty and governing board at this conference.

The schedule needs little to recommend it beyond the fact that the Rev. Leicester

LENTEN OFFERING

With Lent coming so early this year—Ash Wednesday is February 7—most of us, unless we are careful, are going to be caught napping—and with very little time left to make our plans. The Religious Education office is gathering material to help.

The material to be sent out this year by the National Department of Christian Education has as its theme "Christians Everywhere" and is exceptionally fine. There are many interesting ways in which this material may be used—so start planning now. The Woman's Auxiliary topic for study this year is "Christ and the World Community." These two tie up very well.

With conditions throughout the world so chaotic the urgent need for a more thoughtful and generous Lenten Offering is obvious.

C. Lewis, Ph.D., rector of St. Martin-in-the-Fields, is chairman of the Program Committee. And with the Rev. Charles Martin as president; the Rev. Harvey D. Butterfield, executive officer; Mrs. W. W. Montgomery, Jr., finance officer; the Rev. William P. C. Loane, administrator; the Rev. Edmund H. Carhart, publicity chairman; Mrs. Robert C. Belleville, 3d, registrar, and the Rev. John J. Stephenson, Jr., recreation officer, this conference should establish the Diocese of Pennsylvania well in the forefront of educational dioceses throughout the Church.

Posters and folders containing the complete program of the conference have already received wide distribution throughout the diocese. Any additional information required by prospective enrollees may be obtained at the office of the Department of Religious Education, Room 30, Church House.

The registration fee of \$1 covers all the expenses of the course. Registration is open now. Those who prefer to wait may enroll at the opening session of the conference on January 16.

CHURCH CLUB TO FETE NEW STUDENT PASTOR

The Rev. James Howard Jacobson, formerly of Wilton, Conn., who on January 1 took up his duties as pastor to Episcopal students at the University of Pennsylvania, will be guest of honor at a supper and reception at the University Christian Association, 36th and Locust Streets, on February 1. The affair will be sponsored by the Church Club of the Diocese of Pennsylvania.

Mr. Jacobson, who has been in the priesthood less than five years, is a native of Chicago and a graduate of Ohio State University and of Berkeley Divinity School. He began his ministry as curate at St. Matthew's Church, Wilton, Conn., in 1934 and became rector the following year.

Born in 1909, Mr. Jacobson is not too far ahead of his own college days to remember the student point of view. He will have no official connection with St. Mary's, Hamilton Village, as did his recent predecessor, the Rev. H. Dymoke Gasson, who was assistant to the Rev. William B. Stimson. He will be a member of the Cathedral staff.

Bishop Freeman to Speak At Luncheon Here Jan. 25

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, has accepted an invitation to address the Woman's Interdenominational Union of Philadelphia and Vicinity at its luncheon-meeting in the Bellevue-Stratford on Thursday, January 25, it has been announced by Mrs. Jennie A. Griffith, executive secretary of the society. Bishop Taitt and Mrs. Edward Ingersoll, diocesan president of the Woman's Auxiliary, also have been invited. Mrs. John E. Hill is vice-president of the organization.

Who rises from prayer a better man, his prayer is answered.

REV. LOUIS W. PITT TO LEAVE ST. MARY'S

Shock, surprise, disbelief—all the varying emotions stirred by news of impending loss—were written on the faces of his congregation when the Rev. Louis W. Pitt announced from the chancel of St. Mary's, Ardmore, on Sunday, December 10, that he had accepted a call to the rectorship of Grace Church, New York City. Simultaneously the Rt. Rev. William T. Manning, Bishop of New York, made the same announcement in Grace Church, where Mr. Pitt will succeed the Rev. Walter Russell Bowie, D.D., widely known preacher, author and former editor of *The Southern Churchman*, who has been appointed to a professorship in General Theological Seminary. He will be the ninth rector of the 130-year-old church which stands at 10th Street and Broadway.

At a meeting of the vestry on Saturday, December 9, Mr. Pitt presented his resignation, which becomes effective February 1. He will preach his first sermon in Grace Church on February 4.

It was only after long and earnest consideration of all the factors involved that Mr. Pitt decided to accept the call to Grace Church and leave St. Mary's, where he celebrated the tenth anniversary of his rectorship last April.

Mr. Pitt, a native of Middletown, Conn., was graduated from Wesleyan University and Berkeley Divinity School. He served in three parishes in Newark, N. J., before coming to St. Mary's, which under his administration has become one of the outstanding missionary parishes in the diocese. The affectionate esteem in which he is held by his parishioners was demonstrated last Spring when more than 500 attended a reception in his honor and showered gifts upon him and Mrs. Pitt. He also holds a high place in the hearts of his fellow clergymen, as well as among ministers of other communions.

He is married to the former Blanche Parmelee and has three children—Seldon, 20, a student at Williams College; Louis, Jr., 16, and Elizabeth 10.

The Rev. Lewis Gouverneur Morris, D.D., who recently resigned as rector of Calvary Church, Germantown, has been appointed locum tenens and upon his return from Florida will take charge of the parish on February 11. He will serve until a successor to Mr. Pitt has been elected by the vestry. Twelve years ago he served in the same role following the resignation of the Rev. Churchill Jones Gibson, D.D., who was Mr. Pitt's predecessor as rector of St. Mary's. The Rev. William R. Donaghy, curate, will remain to assist him.

St. Martha's House to Hold Open House on February 6

The Board of Incorporators of St. Martha's House, 2029 South 8th Street, will hold open house at the institution from 10 A. M. to 10 P. M. on Tuesday, February 6, when all who are interested will have an opportunity to inspect the house and the work that it does in the community. Tea will be served at 4 P. M.

Mrs. Robert P. Frazier On Speaking Tour Here

Friends of Mrs. Robert P. Frazier, of Wyoming, are eagerly awaiting an opportunity to greet her on her visit here from January 7 to 14, in which period she will fill a number of speaking engagements before Woman's Auxiliary groups.

Mrs. Frazier was active in the Auxiliary during her residence in this diocese and she has been taking an active part in the work she found when her husband, the Ven. Robert P. Frazier, became archdeacon of the Missionary District of Wyoming last year.

QUIET DAY FOR CLERGY PLANNED FOR JAN. 24

A quiet day for the clergy of the Diocese is planned by the joint Commissions on Evangelism and the Forward Movement on January 24 at St. George's Church, Ardmore. Notices already have been sent by mail over the signatures of the chairmen, the Rev. John K. Shryock, Ph.D., and the Very Rev. Stanley V. Wilcox.

The Rev. Samuel Taggart Steele, Jr., D.D., Chapel of the Intercession, New York City, will conduct the meditations, of which there will be three, two before lunch. The first will begin at 10.45 A. M. The cost of the luncheon will be 50 cents.

THE CHURCH SCHOOL BY MAIL

For many years the Church League for the Isolated in the Diocese of Pennsylvania has sent Christian literature to shut-ins and those living too far to attend church. Three and a half years ago the work was extended to include children, and a year ago the Department of Religious Education took over that part of the work. This year the Women's Auxiliary is paying the salary of a full-time worker, and Auxiliary branches and individuals are volunteering motor transportation as a missionary project to extend the work.

Whether there are people needing us is decided by map studies and our experience in the work. It is surprising to find that our Diocese is three-quarters rural; that Chester Convocation is almost entirely rural; that the northern end of Germantown Convocation in Bucks County is rural, and that our largely rural Convocation of Norristown is untouched by our church in the extreme northwestern and northeastern areas.

Although there are many thriving missions in our rural districts, experience tells us there are unchurched people in the remote places between them, needing lessons by mail. In November we located twenty-eight unchurched children who were finding it impossible to get to any church, and five Episcopalian children living too far out to attend a mission were sent to us. Now, early in December, we have on our roll thirty-five children in Bucks County, the Germantown Convocation; twenty-five children in the

MISSIONARY BODY BEGINS 50th YEAR

The fiftieth anniversary of the Pennsylvania Medical Missionary Society will be observed at a luncheon on January 29 in the club rooms of the Pennsylvania Society of Colonial Dames, 1630 Latimer Street. Mrs. Charles Lewis, of China, will be the speaker.

The society, which was begun by a group of women in Merion half a century ago, has steadfastly lived up to the purpose for which it was founded, namely, "to grant scholarships to students receiving their training at Class A medical schools in preparation for medical missionary work." It is associated with the Interdenominational Foreign Missionary Society, which establishes and maintains homes for the use of missionaries on temporary leave of absence from their work; diffuses information to arouse interest in foreign missions, and obtains systematic contributions of money for those objects.

Recently the Medical Missionary Society, through an individual donor, obtained a new microscope for Dr. J. C. McCracken, who is at St. John's University Medical School, Shanghai. The instrument will be delivered by missionary returning to China.

outposts of our Church's work in the Norristown Convocation, and twenty-eight children in the southwestern part of Chester Convocation.

There are several reasons why remote people cannot get to church. Distance and poverty tend to create indifference unless we reach them. Some have "rattletrap" cars with little money for gasoline, which must be hoarded for business during the week. Often the tenant farmers work seven days a week, making it impossible for them to take their children anywhere on Sunday. Still other parents are indifferent because their own religious education has been neglected.

Three-dollar scholarships are asked of Church schools and Woman's Auxiliary branches. These provide lesson material, which includes printed or mimeographed stories, Bible verses, daily prayers, letters of instruction, personal letters, question sheets, stamped return envelopes, mailing envelopes and paper, Bibles and Prayer Books, scrap books, crayons, paste, Christmas and Easter cards and other materials. Upon receipt of a scholarship, the name and the story of the child is sent to the donor.

Left-over church school leaflets are asked of Church schools. Donations toward traveling expenses are appreciated; and volunteer drivers are solicited so that we may find the people in far-off places. The salary makes possible a full time worker. Formerly this work was done at night and on Sunday, limiting its benefits to a few, with no chance for locating and serving other families needing them.

The Young People's Fellowship

900 Call Diocesan Dance "Best Ever" ... Leadership School Holds Graduation Exercises at "2216"

By VICTOR GROSHON
Chairman, Publicity Committee

ON Saturday evening, December 9, approximately 900 members of the Y. P. F. and their friends gathered at the Manufacturers Club, to attend the seventeenth annual Diocesan Dance, outstanding social event of the year on the Y. P. F. calendar. The music, supplied by two well known Philadelphia orchestras, was favorably commented upon from all sides. Members of Y. P. F. are agreed that the dance this year was the most successful, both socially and financially in the history of the organization. We are deeply grateful to the members of the dance committee who planned the dance, and to our many friends who are not members of the Y. P. F., but who responded so generously to our appeals for patronage. We trust that we may continue to merit their generosity.

On November 16, at the Diocesan Rally, the service committee made a collection of old clothes which were given to the Home for the Indigent. The following is from the letter received from Father Ware, chaplain at the home.

"Will you please extend to the young folks of the Diocese my sincere thanks for the lovely gifts of clothing they so kindly donated. It must have been quite a task to collect so much at one time. I have had a grand time sorting out the various items of clothing, and just the day I received them I had a call for an overcoat and was so glad that, for the generosity of the Y. P. F., I did not have to turn the person away.

"We shall have a goodly amount of clothing for quite a while to come, and some of the young folks who will visit the home on December 17 may see their headwear reposing gaily on the heads of some of my congregation.

"Again my sincere thanks and appreciation and Hurrah for the young folks of this Diocese."

On November 18, sixty-five members of the Y. P. F. made a tour of the Episcopal Hospital. According to Mr. Gill, superintendent, this was the largest group that has made the tour. Mr. Gill spoke briefly in the chapel, bringing out some interesting facts that were not printed in the

annual report. Before the group was divided into smaller units for the tour, the hospital entertained the young people by serving ice cream and cakes. We are confident that all who were present benefited by the tour and now have a clearer picture of the great work being done by our hospital.

On Tuesday evening, December 12, the graduation exercises of the Y. P. F. Leadership Training School were held at the Guild House of Holy Trinity Memorial Chapel, 2216 Spruce Street. The exercises were complete with the reading of the class history by Miss Ellen Young and delivery of the valedictory by Elmer Porter. The following elections were then made:

Best student, Phyllis Rath; most promising leader, Victor Groshon; class humorist, Elmer Porter; teacher's pet, Bill Butler; shy little violet, Olive Wade; girl with nicest smile, Kay Marr; glamour girl, Ellen Young; oomph boy, Joe Lee.

The exercises were closed with a candlelight prayer service and an inspiring

address by the Rev. John S. Stephenson, Jr.

Our congratulations to Harvey Stephens and his committee for a good job well done and our sincere thanks to the following, who acted as instructors during the course:

Rev. Robert C. Hubbs, study instructor; Rev. William P. C. Loane, worship instructor; Rev. Aaron Manderbach, service instructor; Harvey Stephens, fellowship instructor.

The Y. P. F. of the Province of Washington, held its Fall meeting at Trinity Church, Wilmington, on November 11-12. Those in attendance from the Diocese of Pennsylvania included the Rev. B. Janney Rudderow, Fr. Hubbs, Gordon Bradley, Lew Worrall, Agnes Brown, Ruth Murdock and Edward Potter. There were twelve of the thirteen dioceses represented, the Diocese of Easton being the one not represented.

William Hendrix, provincial vice-president and chairman of the Conference Committee, named the following on his committee: Registrar, Gordon Bradley; publicity, Pauline Wilson, Diocese of Washington; entertainment, Edward Wilmer, Diocese of Maryland.

The date for the Provincial Conference of 1940 is May 9 to 12, and the price for the four days will be \$7. The conference will be patterned after the Amsterdam Conference and our speakers will be selected from those who were official delegates to that conference. The conference as usual will be held at Shrine Mont, Orkney Springs, Va.

Other questions brought up at the meeting included the possibility of having the Y. P. F. conference in conjunction with the Sweet Brier Conference; the continuance of the thank offering and suggested programs; the possibility of this province having its own paper; and the appointment of a committee to write up a history of the Province of Washington.

Our next provincial meeting will be held in Richmond, Va., next month.

C. E. THOMAS TO DIRECT WORK AMONG STUDENTS

Appointment of Charles Edward Thomas, of Indianapolis, Ind., as executive director of the Church Society for College Work, a national organization of the Episcopal Church, has been announced by the Rev. W. Brooke Stabler, president of the society.

Mr. Thomas has been assistant general secretary of Sigma Nu Fraternity and editor of *The Delta* for ten years. During that period he has visited more than 300 universities and colleges in this country and has been closely associated with the work of educational groups in virtually every State.

A native of Ridgeway, S. C., and member of a family long prominent in that State, Mr. Thomas was graduated from Porter Military Academy in Charleston in 1923. He received the degree of bachelor of arts from the University of the South, Sewanee, Tenn., four years later.

Following his graduation from the University of the South he became an in-

structor in English there. He also served as an instructor at Syracuse University before he entered fraternity work.

For a number of years he has been a member and secretary of the Board of Regents of the University of the South and vice-president of the university's Associated Alumni. He also has served at various times as secretary-treasurer and as president of the College Fraternity Editors Association.

He is the author of *Sewanee, the Oxford of America; European Universities*, and *St. Stephen's Church, Ridgeway, South Carolina, 1839-1939*, and is a member of the English Speaking Union, the Huguenot Society of South Carolina, and the Sons of the American Revolution.

The Church Society for College Work, whose activities Mr. Thomas will coordinate and direct, was organized in 1935 to strengthen the work of the Church in college and university centers and to establish a fund for that purpose.

REV. N. V. P. LEVIS WILL RETIRE ON MAY 19, 1940

After more than thirty-six years as rector of the Church of the Incarnation, Broad and Jefferson Streets, the Rev. Norman Van Pelt Levis, D.D., has announced his intention to retire on Trinity Sunday, May 19, 1940, when his rectorship and that of his predecessor, the late Rev. Joseph D. Newlin, D.D., will have covered a period of eighty years.

On April 26, 1940, Dr. Levis will have completed thirty-seven years as rector of the parish, which will be eighty-four years old this month.

Dr. Levis' decision to retire came "after careful consideration of our administration and financial problems, and my long association with our parish," he wrote to George B. Hawkes, secretary of the vestry. "My ministry in our parish has been a life work, and it is not without many regrets that I look forward to severing the ties that have bound us together all these years."

Dr. Levis was born at Mt. Holly, N. J., prepared for the ministry at the University of Pennsylvania and Philadelphia Divinity School, and was ordained to the priesthood in 1898 by the late Bishop John Scarborough of New Jersey. From the seminary he went to Elizabeth, N. J., where he served as assistant rector from 1897 to 1899, when he was called to Westerly, R. I., as rector of Christ Church.

When he became rector in 1903, the Church of the Incarnation was in the heart of an exclusive residential section which is still landmarked by a few of the mansions of that day. After the World War the neighborhood began to undergo rapid changes which left their mark on many churches in that section, some of which had to close their doors. The influx of commercial establishments and the exodus of many prominent families to the quiet of the suburbs confronted the parish with the serious problems raised by dwindling congregations and income.

By 1926 the parish faced a crisis. Dr. Levis rallied all his resources and called upon the congregation to consider whether the church should stand its ground, merge with another parish, or turn over the property to some diocesan enterprise.

The congregation threw itself into the breach and "held the fort," and, backed by increases in the endowment fund through legacies and other gifts, saved the situation. The parish retained its individuality.

During his rectorship Dr. Levis has served on numerous commissions and committees, including the Diocesan Commission for Work among Deaf

Mutes; the Board of Managers of Episcopal Hospital; the Church Advancement Society, and the Executive Council. For several years he was dean of the Convocation of North Philadelphia.

For many years the work of the Episcopal Church among students at Temple University was carried on under Dr. Levis' supervision, and in 1920 the university conferred on him the degree of Doctor of Divinity.

DIOCESAN PREACHING MISSION OPENS FEB. 8

Plans for the 1940 Diocesan Preaching Mission, a series of six services on successive Thursday evenings during Lent, have been virtually completed by the Commission on Evangelism, with which the Commission on the Forward Movement is co-operating. This is the thirteenth year of these preaching missions. The services will be in the Church of the Holy Trinity, 19th and Walnut Streets.

The six preachers who have accepted and the dates on which they will appear are:

FEBRUARY 8—Rt. Rev. Malcolm E. Peabody, D.D., Bishop Coadjutor of Central New York; former rector of St. Paul's Church, Chestnut Hill.

FEBRUARY 15—Rev. Vincent C. Franks, D.D., rector, St. Paul's Church, Richmond, Va.; former rector of St. Stephen's Church, Philadelphia.

FEBRUARY 22—Rev. Allen G. Whittemore, O.H.C., D.D., Superior of the Order of the Holy Cross, West Park, N. Y.

FEBRUARY 29—Rev. Theodore P. Ferris, rector, Emmanuel Church, Baltimore.

MARCH 7—Rev. Charles L. Taylor, Jr., Th.D., Professor of Old Testament, Episcopal Theological School, Cambridge, Mass.

MARCH 14—Rev. Paul S. Atkins, D.D., rector, St. John's Church, York, Pa.

The services will be sponsored by the following organizations, in the order named: Department of Religious Education, Brotherhood of St. Andrew, Young People's Fellowship, Girls' Friendly Society, Woman's Auxiliary and the Church Club.

The choir of St. Paul's Church Chestnut Hill, will furnish the music on February 8; St. Timothy's choir on February 15, and Holy Trinity choir at the remaining four services.

Sunday School Teacher—What is conscience? What is it that tells us when we do wrong.

Bobby—I know; it's grandma.

Mrs. X (in court)—They say Justice is blind.

Mr. X—Yes, and judging by the way the lawyers holler, the old girl must be deaf, too.

Patient—Is the doctor in?

Nurse—No, he's gone out for lunch.

Patient—Will he be in after lunch?

Nurse—No, that's what he went out after.

Billy McGee's Working

Just a year ago, Billy McGee was loafing disconsolately on the corner; his mother was "on relief." He had no trade and was too crippled to hold a normal job. Billy was sent to the Metropolitan Philadelphia Society for Crippled Children. A whole new existence opened up for him. At first he got only carfare and lunch money; but he had something to do—studying typing and learning to run the school's latest toy, a new multigraph-duplicator. Then, rather suddenly, that machine grew into a full-time letter shop employing only the handicapped, and Billy found himself holding a regular job. Did it mean anything to the boy who thought he could never earn enough to take his mother off relief? Ask him.

But Billy has neither the only, nor the most dramatic personal history in that school. Every one of the forty-odd students and workers is a living example of the daily miracle of rehabilitation—the change from receiving to giving.

At the society's headquarters, 21st and Arch Streets, the young handicapped boys and girls have daily classes in shorthand, typing, business English, bookkeeping and filing, taught by one instructor, who, with an executive secretary, a shop foreman, himself handicapped, and a salesman, makes up the staff. The interviews and social service work are done by the secretary, a graduate nurse. The staff salaries and school overhead are financed by the annual sale of Easter Seals for The International Society for Crippled Children. Apart from the society, the letter shop is a self-supporting entity that pays eighty per cent of its receipts as salaries to the crippled employees. A list of the services provided by this shop would include mimeographing, multigraphing, off-set duplicating, varityping, addressing envelopes, matched fill-ins on multigraphed letters, general typing and handling of all mailing problems—every bit of work carefully done.

Of course, the letter shop does not intend to employ all the graduates from the school, but for those who are too handicapped to work in public it does provide ideal jobs. Those less handicapped the society aids in finding outside work as soon as they are prepared. In this placement program the society has had remarkable success which is attributed to the fact that in all cases the handicapped person is first taught to accept his handicap, and evaluate his life, not in terms of what was taken away, but in terms of what is left and what can be done with it.

A PLEA FOR RELIGIOUS EDUCATION

By G. R. BISHOP, JR.
Class of 1940, Episcopal Academy

IN the past forty years both Sunday School attendance and general church-going have very greatly decreased. However, we do not have to look far for an answer. Since the turn of the century the motor car has been produced in ever increasing numbers, to the very great detriment of church interest. Previous to the twentieth century people remained within the radius of a few miles of their homes, and the Church was a center of social activity as well as a center of worship, but with the advent of the automobile came many outside interests—some a direct result of the car and others the products of our modern industrial era. Formerly people felt the social necessity of having their names on church rolls, but today that social necessity is no longer recognized. Perhaps in larger churches the renting of pews has been in part responsible for this drop in attendance, but many churches have since ceased this practice.

There is no doubt but that the Church is our most worth while institution, for it is the only one which teaches the value of the human soul. The Church's strength as well as her weakness is that people benefit only in proportion as they give—and that in a spiritual sense; but unfortunately too many persons put in a mere physical presence—and that occasionally. During Lent congregational averages rise considerably till at Easter they reach their zenith. By Low Sunday we are back where we started from, and this is no more true of the Episcopal Church than of any other body.

J. Edgar Hoover tells us that crime costs the United States fifteen billions of dollars per year, or \$115.38 per every man, woman and child. Crime is strictly a youth problem, for more persons of the age of twenty-one are arrested each year than of any other age, and sixty-five per cent of these have had no church training. Certainly then Sunday school must have some value, but we do not make use of it as we might, for an overwhelming majority of American youth loses its religion when it goes to college. We Christians must maintain a faith that will triumph over the totalitarian doctrines of Germany, Italy and Russia, or be engulfed by them.

It is never too early to start teaching a child religion, and especially when that religion has served as the doctrine of truly great persons, for nearly two thousands of years. Moreover, no one person could ever possibly evolve so great a philosophy of life entirely of his own accord. Our doctrine is a growing religion; each person adds his share to a foundation of twenty centuries.

However, the Church's greatest drawback is parental non-support. Sunday Schools cannot do everything, and no child can learn a catechism in any reasonable amount of time by spending one hour every seventh day on it. "If Mother and Father do not go to Church, why should

I? If Mother and Father do not know the Ten Commandments, why should I?" And children are not slow to see this. Too many people seem to think that their duty is done when they have put their offspring out of the door with the generalization that this is the Lord's Day and you (not I) must go to Church, and too few god-parents realize the full meaning of their vows. The majority of American parenthood thinks that it is doing the teacher a great favor by sending its children to Church School. They are always ready to censure the teacher or other pupils, but would they themselves take a class? They feel that they have to make "contacts" with outside persons, but it would be far better if they made "contact" of their own children first. Children are allowed to choose their own Sunday School and that because Jimmie across the street goes there. As often as not it may be the Church of the parents, or it may be some entirely different denomination.

You may ask why religion cannot be taught in day schools instead of on Sunday. In the first place, God set aside one

SUNDAY MORNING

The thoughts of a young man in church as he listened to the bell calling worshippers to service.

On this day men in every place
Kneel before the Throne of Grace.
This is their service to Our Lord,
This drawing near to hear His Word.

This worship helps each one begin
His life anew, washed clean of sin—
To find a calmer, kinder life
Unmarred by wrath and selfish strife.

Within each heart His voice will say,
"Remember me from day to day;
"Forget to lay up earthly wealth;
"Love thy neighbor as thyself."

Did Jesus die for us in vain?
Must another come for our reclaim?
Shall the story of His guiding life
Be merely myth 'mid earthly strife?

Hear the deep-toned church bells ring!
The faithful come to pray and bring
Thankful hearts with songs of praise
To Him who lightens all our days.

And others pause to blush with shame,
Recalling they denied His Name.
But the message in the chiming bells
Bestirs new hope in their heart-wells.

O, tarry not, lest we be late
To enter at the narrow gate,
Where shining in their bright array
The saints shall stand on that great day.

See, at the altar, Jesus stands
With pleading eyes and pierced hands.
O, God, forgive us for the past;
For His sake, save us at the last.

Henry Bartow

day in seven for our worship of Him. In the second place, there are too many church divisions to teach any real spiritual doctrine without a great conflict of opinion. Here is the tremendous advantage of a school under church influences.

To begin with, the parents ought to decide what faith they wish their child to have, and learn and practice that faith. From the child's earliest years they must give him definite church instruction and when he comes of age they must send him to Sunday School. This must be done not by force but rather by the creation of the impression that that is the only right thing to do—a result best obtained by personal example. It is their duty to keep in touch with the work of their child's class and to support the teacher in all ways.

As the child grows older, arrangements should be made for the attendance at a full church service as a family at definite periods. The gaps between these periods will be filled in voluntarily by the child, provided he has had the right home background. It would be well if the family as a whole made a certain Sunday in the month their Sunday for attendance at early celebration of Holy Communion. The "family pew" must be regained. When the child is between the ages of twelve and fourteen, he will wish to be confirmed if he has had an effective early training. However, confirmation is not the end of his religious education. He cannot at that age fully appreciate the meaning of this sacrament, but his appreciation will grow with his application of the Christian principles which he is learning. When parenthood attains some of these ideals, and not until parenthood attains some of these ideals, many of our political, social, and racial complexities will be solved.

—The Academy Scholium

SUMMER CONFEREES HOLD FIRST REUNION

Fun, fellowship and food marked the first Diocesan Summer Conference reunion at Holy Trinity Parish House, 217 South 20th Street, on Thursday evening, December 28. Nearly seventy students and faculty members attended with the Rev. William P. C. Loane presiding. The absence of the Bishop was all that marred the perfection of the affair.

With speeches limited to five minutes and dinner courses interspersed with quiz contests, a successful party was promised at the outset. Speakers were the Rev. E. Frank Salmon, D.D., rector of Holy Trinity Church, who welcomed the diners; the Rev. Harvey D. Butterfield, rector of Christ Church, Media, who reminisced entertainingly; Eric Hallman, of St. John's, Norristown, who as a result of attending the conference enrolled at Ursinus College to prepare for the ministry; and the Rev. Charles Martin, chairman of the Department of Religious Education and president of the Conference, who caused an epidemic of facial elongation when he announced the nebulousness of the quiz prizes. Dancing followed the dinner.

A STUDY IN CHRISTIAN CHARACTER

The Complete Text of the Sermon Preached by the Rev. Frank L. Vernon, D.D.,
at the Diocesan Memorial Service for Bishop Rhinelander in Holy Trinity Church
on October 30 Is Printed in Response to Many Requests

"But unto every one of us is given
grace according to the measure of the
gift of Christ."

Ephesians 4:7

What does the word character mean? The word means an impress, a stamp, an identifying likeness. Christian character is the stamp, the impress of Christ upon the soul.

"Unto every one of us is given grace according to the measure of the gift of Christ." The measure of the gift is the measure of our desire and capacity to receive it. For many of us this growth and capacity is only to be attained by climbing the steep ascent; through peril, toil and pain. But to all of us is given the stamp, the impress of Christ.

Through all the stress and darkness there are times of probation when it will not appear what we shall be. In spite of this uncertainty, and through it, we learn how to patiently wait for Christ, sustained by an unflinching and certain hope that when He shall appear we shall be like Him.

The strength and patience and the brave hopefulness is the substance of the romantic lives of the saints. There is no study of human lives so fascinating as the study of the development of Christian character.

What does the word grace mean? The technical definition as given by theologians is "a free and special gift of God, imparted to rational agents, and pertaining in some manner to eternal life."

The Church taught us, when as children we learned the Catechism, that Christ ordained Sacraments in His Church.

What does the word Sacrament mean? A Sacrament is "an outward and visible sign of an inward and spiritual grace given unto us, as a means whereby we receive the same and a pledge to assure us thereof."

For the purpose of this study of Christian character this afternoon, reference to two Sacraments will sufficiently serve our purpose—Baptism and Holy Orders.

What is the grace given in Holy Baptism? Spiritual regeneration, for which gift the minister of Baptism yields hearty thanks to the most merciful Father, on behalf of the person baptized.

The character of Holy Baptism is indelible.

What is the grace given in Holy Orders? The gift of the Holy Ghost, by which a member of Christ's Body is given official function in the body, and admitted to the ministry which Christ appointed for His Church.

The grace of Ordination is first the *gratia gratis data* whereby the person ordained is endowed with the power and authority pertaining to some grade of the ministry.

The *gratia gratum faciens* is the grace given "for the minister's personal sanctification, in order that his private virtues may agree with his office, and that he may be enabled to meet its peculiar temptations."

The character of Holy Orders is indelible.

This rehearsal of elementary knowledge is sufficient and necessary for our

purpose this afternoon, the study of a notable Christian character.

Natural gifts are also given by God suitable to the state of life of each individual in order that each may serve God with all the heart, with all the soul and with all the mind.

We are not our own. We are bought with a price. We owe the best that is in us. God asks only that. He never demands the impossible. Every natural gift, from the least to the greatest, belongs to God. For His sake they must be earnestly cultivated.

Philip Mercer Rhinelander was a deeply spiritual man. He possessed, in a marked degree, the power of discerning spiritual things. He had experimental knowledge of the operations of grace, consequently he knew and valued the Sacraments as means of grace.

The gifts of grace, sacramentally received, were received by him by faith with thanksgiving from Baptism to Holy Orders. This must have been the secret of the joyousness which so long and so often and so habitually triumphed over bodily weakness, illness and pain.

He knew the science and technique of prayer. His rule of life provided for the times and ensured the regularity of the practice of systematic daily prayer—vocal and mental. In his hidden life he doubtless went far on in the practice of prayer.

In the deepest sense he was a real theologian. Because he was real he was simple. One never forgot that he was a learned man. But one never failed to take knowledge of him that he had been with Jesus. His discipleship illumined his scholarship.

The graces given him in Holy Orders were deeply received and dearly treasured. The *gratia gratis data* consecrated him as an Apostolic man. The *gratia gratum faciens* sanctified him for the edifying exercise of his Apostolic ministry. He unconsciously showed the marks of the grace of Holy Orders.

God showered natural gifts upon him. God gave him the most favorable environments for developing these gifts from his childhood on. In this one is reminded of the life of St. Francis de Sales.

At home, at a great school, at Harvard and at Oxford, he had the choice of choicest friends everywhere he went. He was highly favored as St. Francis de Sales was. But wherever he lived his industry, his capacity for concentrated study fairly earned and richly deserved the recognition and the honors which were awarded to him.

With all this richness he could and did live the simple and somewhat exacting life of Clergy House priest in St. Mark's, Washington. One of his associates there told me years ago of a memorable day when an unusual snowstorm for Washington kept the clergy indoors. His resourcefulness and gaiety entranced his clerical household and left with them a fragrant memory of simpleness and gentleness and honor and clean mirth.

I have seen him in pulpits and on platforms speaking to great crowds of listeners. But I like best to remember him with his brother priests on that snowy

day in Washington. For in that picture I see him as an unaffected, unselfconscious *pastor pastorum*.

When the time came he was prepared to be a Bishop, because he had so well learned to be with his clergy as one that serveth.

The day he died I happened to be one of those called by telephone from the Church House to give an expression of brief comment. These words came to me: "He will be remembered for his brilliant gifts as scholar, teacher, pastor and administrator. But beyond all that he will be remembered with affection by those to whom he generously gave himself."

I would like to repeat those words this afternoon, and to leave them with you, because I know they would be yours also.

He has gone blithely on to the place Our Lord has prepared for him. Let us give thanks for the wonderful grace and virtue declared in him. Let us pray for him, "O God, whose mercies cannot be numbered; accept our prayers on behalf of the soul of thy servant Philip, and grant him an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord."

CHURCH PERIODICAL CLUB ACTIVITIES

The New Year opens with a wish from the Church Periodical Club that everyone will find peace, happiness and a joy in doing God's work. The pages of the New Year diary are clear and clean so it is for us to decide whether they shall be filled with good deeds or otherwise.

The project adopted by the Province for work during the coming year was the library of St. Paul's University, Tokyo, Japan, so it is the responsibility of each diocesan branch to help this cause.

In 1919 came the first call for the Church Periodical Club to undertake a large project, which was a \$15,000 library for St. Paul's College, Tokyo, Japan, one of the requirements of the Japanese government for the school to attain university rank.

This fund was completed within three years with no special campaign and very few large gifts. Every volume contained a C. P. C. bookplate signed by the donor; these signatures have given to the Japanese faculty and students the assurance of a strong body of friends in the American Church.

This library, however, is only adequate for 400 students, while the enrollment is now 2000, so again comes a call from Bishop Reifsnider for more books, all by American authors. This request is so timely and important that Pennsylvania assumes her share with courage and faith that this may forge a link in the chain of international peace.

The annual meeting on the fourth Friday of this month will be followed by a luncheon at the Woman's City Club, 1633 Locust Street, to which all members and friends will be welcomed.

MARY M. H. ONYX

The man who trusts men will make fewer mistakes than he who distrusts them.
—Cavour

A LAMP in the WILDERNESS

How the Episcopal Church Has Blazed the Trail
in Educational and Humanitarian Development

"OF all the dispositions and habits which lead to political prosperity, religion and morality are the most indispensable supports."

One hundred sixty-three years of progress since this nation was founded have borne out these prophetic words of the man who sired it—George Washington, soldier, statesman and churchman.

While the whole Christian Church has made a contribution—and few realize its magnitude—the Episcopal Church, of which George Washington was an active and devout member, has initiated many of the most outstanding cultural and humanitarian institutions, the Rev. J. Wesley Twelves, rector of Epiphany Church, Germantown, recently pointed out to his congregation.

The University of Pennsylvania owes its beginning to the educational enterprise of Benjamin Franklin, who was a worshipper at old Christ Church, Mr. Twelves added. Seeing the need of a city college, Franklin asked the Rev. Dr. William Smith, one of the ministers of Christ Church, to become its first president. Thus was born the Academy and College of Philadelphia, now the University, with Episcopalians constituting a majority of its trustees. Its incumbent president and vice-president, Dr. Thomas S. Gates and William H. DuBarry, are prominent churchmen.

Bray Library, the first public library in the Colonies, also was founded in Christ Church in 1696. This was the first parish library, antedating the historic Library Company by thirty-five years.

Episcopalians were responsible for the first institution for the "silent people," known as the Pennsylvania Institute for the Deaf, situated in Mt. Airy, Philadelphia, which had as its first president the Rt. Rev. William White, first Bishop of Pennsylvania.

The first home for aged women in the United States, begun in 1772 by Christ Church, is still a thriving institution, known as Christ Church Hospital, Belmont Avenue and City Line, Philadelphia.

One of the first Church hospitals in the United States—our splendid Episcopal Hospital—has been performing outstanding service in Philadelphia for more than three quarters of a century.

Bishop White was the founder and first president of the Bible Society of Pennsylvania and inaugurated the movement throughout the country. He

also launched the Sunday School movement in the United States.

Much of the social and welfare work done in the city in its early days was instituted and carried on by Episcopalians, and the Union Benevolent Society, made up of a group of Episcopalian clergymen, is well known.

Always interested in education, many Episcopal churches conducted parish schools, the forerunners of today's public school system which makes America the most enlightened nation in the world.

Other religious bodies can point with similar pride to their educational and welfare work throughout the history of our country, but few realize how much of that work was pioneered by the Episcopal Church.

JOHN P. GOHEEN AGAIN HEADS BROTHERHOOD

More than 70 members attended the annual meeting of the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew on St. Andrew's Day, November 30. The meeting was convened at supper at 6:30 P. M. in Holy Trinity Parish House, 217 South 20th Street. John P. Goheen presided.

The members were welcomed by the Rev. Peter C. Van der Hiel, Jr., Assistant Minister of Holy Trinity parish, for whose hospitality the Brotherhood voices its appreciation.

H. Lawrence Choate, president of the Potomac Assembly and a member of the National Council of the Brotherhood of St. Andrew, the principal speaker, discussed the past, present and future work of the Brotherhood, which, according to Mr. Choate's reports from various sections, is going forward not only here in Philadelphia but in the United States, Canada, England, Australia and Japan, with new men, many around 25 years of age, taking the reins. The Brotherhood today has a vital responsibility in preserving and increasing stability among peoples. Its call is a very real and urgent one for every man, said Mr. Choate.

Those elected to the Executive Committee for 1939-1940 were:

Chaplain—Rev. Hugh E. Montgomery, Church of the Good Shepherd, Germantown; President—John P. Goheen, Church of the Good Shepherd, Germantown; Vice-President—Norman H. Mason, St. Paul's, Chestnut Hill; Treasurer—Howard O. Riegner, Church of the Saviour; Secretary—Henry C. Beck, Church of the Good Shepherd, Germantown.

New members elected were:

Ross Bailly, Holy Trinity, Lansdale; Edwin Brooks, Trinity Memorial, Ambler; Charles Cain, St. John's, Lansdowne; John Fay, St. Matthew's; Herbert Fritz, Church of the Messiah; Percival H. Granger, Church of the Saviour; David D. Kuder, St. Thomas', Whitmarsh; E. B. McCarthy, St. David's, Radnor; R. J. McCarthy, St. David's, Radnor; Alexander Milliette, St. Matthew's; J. Howard Pennebecker, Epiphany, Sherwood; George H. Randall, Holy Trinity; Roger Taylor, St. Thomas', Whitmarsh.



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SCHEDULE OF CONFIRMATIONS

JANUARY

January 5—Friday

Afternoon—Graterford Prison

January 7—First Sunday after Epiphany

Morning—Philadelphia, St. George, Venango
Afternoon—Philadelphia, Resurrection, Mayfair
Evening—Philadelphia, St. Augustine

January 10—Wednesday

Evening—Philadelphia, St. Gabriel

January 14—Second Sunday after Epiphany

Morning—Philadelphia, Good Shepherd, Germantown
Afternoon—Philadelphia, Advocate
Evening—St. Paul, Aramingo

January 18—Thursday

Evening—Philadelphia, St. George, Richmond

January 21—Septuagesima Sunday

Morning—Philadelphia, St. Paul, Chestnut Hill
Morning—Philadelphia, St. Martin-in-the-Fields, Chestnut Hill
Afternoon—Philadelphia, St. James the Less
Evening—Philadelphia, St. Luke, Kensington

★January 28—Sexagesima Sunday

Morning—Philadelphia, Atonement
Afternoon—Philadelphia, St. Luke and The Epiphany
Evening—Philadelphia, St. Mark, Frankford

★January 30—Tuesday

Evening—Philadelphia, St. John, Oak Lane

★January 31—Wednesday

Evening—Philadelphia, St. Paul Memorial

FEBRUARY

THE BISHOP

February 1—Thursday

Evening—Philadelphia, St. Titus, Elmwood

February 2—Purification B. V. M. (Friday)

Evening—Philadelphia, St. Mary Chapel

February 4—Quinquagesima Sunday

Morning—Philadelphia, Christ and St. Michael
Afternoon—Philadelphia, Trinity, Oxford
Evening—Philadelphia, St. Simeon

February 7—Ash Wednesday

Evening—Philadelphia, Prince of Peace

February 8—Thursday

Evening—Bridgeport, Christ, Upper Merion

February 9—Friday

Evening—Wyncote, All Hallows

February 11—First Sunday in Lent

Morning—Philadelphia, Epiphany, Sherwood
Afternoon—Philadelphia, St. Bartholomew, Wissinoming
Evening—Philadelphia, Zion

February 13—Tuesday

Evening—Philadelphia, St. George, West

February 14—Wednesday

Evening—Philadelphia, Covenant

February 15—Thursday

Evening—Philadelphia, Phillips Brooks Chapel

February 16—Friday

Evening—Philadelphia, St. Cyprian, Elmwood

February 18—Second Sunday in Lent

Morning—Philadelphia, St. James, Hestonville
Afternoon—Philadelphia, St. Mary, Hamilton Village
Evening—Philadelphia, St. Nathanael

February 20—Tuesday

Evening—Eddystone, St. Luke

February 21—Wednesday

Evening—Philadelphia, Grace, Mt. Airy

February 22—Thursday

Evening—Clifton, St. Stephen

February 23—Friday

Evening—Philadelphia, Calvary

February 25—Third Sunday in Lent

Morning—Philadelphia, St. Stephen
Afternoon—Wynnwood, All Saints
Evening—Philadelphia, St. Clement

February 27—Tuesday

Evening—Norwood, St. Stephen

February 28—Wednesday

Evening—Chester, St. Luke

February 29—Thursday

Evening—Ridley Park, Christ

★Appointments from January 28 to 31, inclusive, will be taken by the Visiting Bishop, the Rt. Rev. Charles Fiske, D.D., Retired Bishop.

THE VISITING BISHOP

February 1—Thursday

Evening—Philadelphia, St. Titus, Elmwood

February 2—Purification B. V. M. (Friday)

Evening—Philadelphia, St. Mary Chapel

February 4—Quinquagesima Sunday

Morning—Philadelphia, Christ and St. Michael
Afternoon—Philadelphia, Trinity, Oxford
Evening—Philadelphia, St. Simeon

February 7—Ash Wednesday

Evening—Philadelphia, Prince of Peace

February 8—Thursday

Evening—Bridgeport, Christ, Upper Merion

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Evening—Norwood, St. Stephen

February 28—Wednesday

Evening—Chester, St. Luke

February 29—Thursday

Evening—Ridley Park, Christ

REAL AMERICANS ASKED TO AID AMERICANIZATION

Five questions directly pertinent to the increasingly important issue of Americanization were inspired by a recent gathering of more than 100 young people of five races who assembled at the Church of St. Mary Pro-Cathedral to greet Bishop Taitt.

The majority of this group expresses a desire for an International Church Fellowship. In response to their request, we ask the co-operation of traditional Americans.

The questions, which hurl a challenge at every Christian American, are:

1. Do you know that the term, "New American Frontier," means assimilation of the foreign-born and their children?

2. Do you know that children of the foreign-born are among the leading students in our schools and colleges; and that many teach in our public schools?

3. Do you know that their immediate insight to American life reveals a sordid picture of America and opportunities for vice that can be intensified by their keen intellects? They do not spoil America. They are polluted by Americans.

4. Do you know that they crave intimate contact with substantial America, and resent false barriers?

5. Do you know that the foreign-born speedily leave the slums; leaving decadent Americans as the permanent slum element?

And here is the challenge:

1. Are there individuals or groups of young people who will devote at least one night a month to the cause of America? Such volunteers must be self-forgetful and able to survive trials, discouragement and disappointment. They must be able to derive personal happiness from sharing their joys with others. They must not retreat when they discover that their efforts have drawn out of others innate culture and natural intelligence superior to theirs. The job is hard—very hard.

2. Are there three or four mature women of real culture, endowed with patience and tact, too wise to be pedantic, possessed of that real culture that prevents patronizing, not seekers of "experiences," who covet a task that will test their mettle?

3. Are there individuals or groups that will serve periodically as hostesses, and be responsible for the nominal cost of entertainment?

There is no place in this work for those who want "experiences" or "talking points." It is not an opportunity to exploit pet theories. There is a promise of joy to those capable of appropriating to themselves the radiance that comes from the pleasure of others.

The meetings will be held in the Church of St. Mary Pro-Cathedral, Broad and South Streets. The Pro-Cathedral is not a parish, but a diocesan institution, through which the Cathedral Chapter expresses its interest in city problems. No church in the city is more accessible to all parts of Philadelphia. There is a subway station at the door.

W. C. EMHARDT,
Vicar.

Man cannot call the brimming instant back;

Time's an affair of instants spun to days;
If man must make an instant gold, or black,

Let him, he may; but Time must go his ways.

Life may be duller for an instant's blaze.
Life's an affair of instants spun to years,
Instants are only cause of all these tears.

—Maselfeld

Getting something for nothing means that somewhere along the line someone else is getting nothing for something. It is right here that gambling is diametrically opposite to honesty and to Christian principles.

Selected

Look to your health! And if you have it, praise God and value it next to a good conscience.

—Izaak Walton

S. LUKE'S, GERMANTOWN, GETS VALUABLE IKON

A Russian ikon of platinum, gold and silver, said to be between 200 and 300 years old, has been given to St. Luke's Church, Germantown, by Otto Steeble in memory of his wife, Florence. The precious object, about 12 inches by 15 inches and valued at more than \$1000, was the choicest piece in Mr. Steeble's collection.

Mr. Steeble, a member of the Lutheran Church, had never been inside St. Luke's until the Sunday after Thanksgiving Day, when he was present at the acknowledgment of the gift by the rector, the Rev. Wallace E. Conkling. It will be placed on the North wall in the Sanctuary.

After his wife's death, Mr. Steeble stored his furniture and his collection of religious art works. When the warehouse burned recently the Russian ikon was one of the few articles saved. Moved by the enthusiasm of an old friend, a layman at St. Luke's, he decided to make the ikon a memorial to his wife and chose St. Luke's as the repository.

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Respectfully refer you to:

The aisle and clerestory windows in the Labour Bay, the Cathedral of St. John the Divine, New York City.

The windows in the Washington Memorial Chapel, Valley Forge, Pa.

The chancel, aisle and rose windows, St. Paul's P. E. Church, Chestnut Hill, Pa.

The window in the Chapel of the Holy Spirit, The National Cathedral, Washington, D. C.

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100 YEARS GIVING AWAY BOOKS

Centennial Report of Bishop White Parish Library Association Reveals Grants in Every State and Territory

THE beloved Bishop William White, first bishop of Pennsylvania and the presiding bishop of the American Church for fifty years, died in 1836. Three years later a living memorial to him was organized, and the Bishop White Parish Library Association began its honorable career.

The first entry in the minute books of this Society reads:

Philadelphia, September 17th, 1839
"A meeting of ladies was held this day at the house of Miss Williamina Smith at 11 o'clock A. M. for the purpose of taking into consideration the expediency of forming an association to supply indigent parishes with standard works of the church for the edification of Christian people. Mrs. Dr. Morton was called to the chair, and Miss R. Fisher was appointed Secretary.

The constitution then adopted continues to govern the Association and is printed each year in the Annual Report:

"The objects of this Association shall be: First, to supply the Missionary Stations and Feeble Parishes of the Protestant Episcopal Church of the Diocese of Pennsylvania with the standard Theological works of the Church; and, secondly, to extend its aid so far as its means will permit, to indigent parishes in other Dioceses (and such Foreign Missionary Stations as shall be approved by the Board of Managers), giving the preference always to isolated regions, or wherever the Church may be feeblest.

"The list of the works to be thus distributed shall be either selected by the Bishop of Pennsylvania or subjected to his supervision or approbation, and they shall be presented to the libraries of their respective parishes only upon a written recommendation of the Bishop of the Diocese from which the application is made."

The Librarians' ledgers give the names of every book given by the Society. Volume I begins the record with the grant to Newtown, Bucks County, in 1839 and ends with the grant to St. Thomas', White-marsh, in 1849. In these ten years this new society sent out 2884 volumes. Of these library grants 13 were given to parishes in the present Diocese of Pennsylvania; 34 others to parishes in the old Diocese, which then included the whole State of Pennsylvania; 21 grants went to other states, some to places as remote as Florida and Arkansas.

It is interesting to look over the list of libraries written in the ledgers and where the books were sent from 1839 to 1876—it is such an index of the expansion of our country, and it also shows that in Philadelphia were those who were trying to spread the Church's teaching into the developing west. If all other Church organizations had shown similar devotion we should not hear, as we do, of the Church in the Middle West being weak because of early neglect. Before 1849 the Bishop White Parish Library Association had sent grants of theological books into Ohio, Indiana, Illinois, Tennessee, Florida, Mississippi, Wisconsin, Iowa, Texas and Arkansas. In 1850 a grant was sent to Minnesota for Rev. Lloyd Breck; in 1853 one to Bishop Payne in Africa; in 1854

to Calais, Maine, and to Rio Janeiro, South America. Also in 1854 books were sent to Oregon to Bishop Scott "For the Diocesan Library" and books to Bishop Kip in California. Another grant to Oregon appears on the list in 1855 as do two grants to China, one to Africa and one to Nevada. Japan seems to have received its first grant in 1863. Carson City, Nevada, was added to the list in 1861. The year 1864 must have been a lean one financially, but 23 grants were made. Dakota appears first in 1867, Colorado in 1868, Washington territory in 1869, when a diocesan grant was sent to Bishop Morris. Next the names Wyoming, Utah, New Mexico and Idaho were added to the list and so by the Centennial year, 1876, the Bishop White Parish Library Association had sent libraries into every State and Territory. All honor to these ladies of Philadelphia who by the year 1879 had sent 16,753 volumes to "where the church was feeblest." This much, and much more, one gathers from the complete record of the Librarians.

From the minutes of the Society can be gathered the names of the officers during these hundred years.

PRESIDENTS

Mrs. D. Morton	Miss Lydia L. Smith
Miss Howe	Mrs. George A. McCall
Miss W. E. Smith	Miss Esther P. Aertsen
Mrs. Edward Coleman	Mrs. George Woodward (since 1906)

LIBRARIANS

Miss W. E. Smith	Miss Alice J. Taylor
Miss S. E. Farnum	Mrs. Robert C. Drayton
Miss Dunlap	Miss M. E. Morris
Mrs. Thomas Neilson	Mrs. Lewis G. Morris
Miss E. P. Aertsen	Mrs. Thomas Ashton (since 1933)

TREASURERS

Mrs. Mary Montgomery	Mrs. William H. Wood
Miss Mary Kirkham	Miss Ann Booth
Mrs. Elias L. Boudinot	Mrs. N. Allen Stockton
Mrs. George C. Morris	Mrs. Howard W. Page
Mrs. E. A. Merritt	Mrs. J. M. Hayman (since 1915)

The Secretaries have been Miss R. Fisher, Miss Peter, Miss Mary Coles, Miss Julia Dunlap and her sister, Mrs.

George M. Conarro, secretary for twenty-eight years, whose great devotion to the "P. L. A." remains a memory to some of the present board. She was succeeded by Mrs. J. Rundle Smith and Miss Caroline H. Morgan. In 1916 Miss Gladys Connelly was elected Corresponding Secretary, which office she has just resigned and to which Mrs. Charles S. Cheston has been elected.

The Recording Secretaries since the division of the office of Secretary have been: Miss Emilie D. Williams, Mrs. G. G. Allison, and in 1933 the present Secretary, Miss Mary Waln Graham, took office.

There are many managers whose names should be added because of devoted service to the Society, only a few of whom can be mentioned. Mrs. Lewis Rodman was a member of the Board and deeply interested in the Society. Miss Emily Bell was a most useful member for many years and Miss Caroline E. Cooke has served faithfully on the Board since 1894. Mrs. Radcliffe Cheston was a very helpful vice-president for a number of years, and Mrs. Alexander B. Coxe, a lineal descendant of Bishop White, has been a manager and a very generous contributor to the association for the last thirteen years. I wish there were space to add many more distinguished names on the Board.

The Bishop White Parish Library Association expresses its great indebtedness to its two solicitors who have given of their time and legal and financial knowledge to guard the now complicated affairs of the invested funds—no small task, as the investments require constant oversight. W. Moylan Lansdale, Esq., was elected Solicitor in 1892 and served with unflinching interest until ill health caused his resignation in 1922. The Association then elected William White, Esq., Bishop White's great-great-grandson, who for these 17 years has carried on the often trying work of solicitor in the best traditions of the society. It is evident that the solicitor of this association has much responsibility, for during its long years the minutes show many generous gifts and legacies; a number of \$500 were received, Mrs. Lewis Rodman left the association \$5000, and Mrs. Conarro, \$10,000. There was also a bequest from Mr. George Theodore Roberts amounting to about \$25,000.

In almost every case the gifts and legacies were put into the permanent fund, and so to the generosity of these earlier generations we are indebted for the splendid endowment which makes it possible for us without sacrifice to give many of the present grants. The number of present subscriptions should be increased as the demand for libraries is great.

After some variation of the number of books given in a grant, the association has decided, because of great difference in the cost of the volumes, that a grant shall be about \$50 in valuation.

Naturally these old minutes give many insights into the workings of the society and it is quite evident that the board had very definite ideas of its management. In one case we read there was much discussion over sending a grant of books to a

A PRAYER

Saviour of men, to Whom we bow
In penitence and prayer,
Grant us Thy grace, accept our vows,
And lovingly draw near.

We are but weak, but Thou art strong
To pardon and to save,
Be Thou our might, and lead us on
To conquer sin and shame.

Thy children bless, and grant that we
With humble, contrite hearts,
May evermore cling close to Thee
And serve Thee Lord aright.

Rev. Arthur J. Langlois

church in Philadelphia; though the Bishop had requested it, "the managers deemed such action unwise and not in accord with the spirit and intent of the Association as this church in Philadelphia is not such a feeble parish." Whereupon the rector sent a letter "in which he demands a library as a right and refuses to accept the library as a gift from the managers of the Bishop White Parish Library Association made out of courtesy to the bishop." The board then resolved to reconsider the grant and it was moved that further consideration of this matter be indefinitely postponed. The vote "was unanimous in the affirmative" and the clergyman did not get the grant of books.

The following is also a quotation from the minutes: "The Librarian stated that the Rev. G. Y. who had received a grant of books while in Minnesota had taken them with him to his next parish in Illinois, contrary to all rules of the association and of which he was fully aware. Several letters had passed between the librarian and him but without result. The said Rev. G. Y. has just accepted the position of assistant to one of the Philadelphia rectors. After full discussion the Board appointed the president and librarian a committee to call upon Rev. G. Y. and inquire of him where these 25 volumes now are and to insist upon their return to the P. L. A. that they may again be sent to the church in Minnesota where they honestly belong." There is no report of the result of this interview with the Rev. G. Y.

As years went on and times changed it was decided that succeeding rectors did not always enjoy their predecessors' selections of books, so with the advice of missionary bishops and others the by-law was amended in 1916 to read: "In any case where it shall be deemed advisable by the Board of Managers they may direct that the works given to a Mission or Parish may become and remain the property of the clergyman; provided his Bishop's approval be first obtained."

This report may fittingly end with the collect which was read so many years at the board meetings: "Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ, our Lord. Amen."

GERTRUDE HOUSTON WOODWARD,
President of the B. W. P. L. A.

CENTURY-OLD LIBRARY GROUP PICKS OFFICERS

The Bishop White Parish Library Association, which recently observed the completion of 100 years of signal service to the Church in the distribution of books and the establishment of parish libraries, announces the election of the following officers to serve in the first year of its second century:

President, Mrs. George Woodward;
Vice-President, Miss Gladys Connelly;
Corresponding Secretary, Mrs. Charles S. Cheston; Recording Secretary, Miss Mary D. Graham; Treasurer, Mrs. J. M. Hayman; Librarian, Mrs. Thomas G. Ashton.

REBUILDING LITTLE LIVES

—From Page 7

orthopedic surgeon, dentist, school teacher, and occupational therapist, head day nurse, two assistant nurses, night nurse, and ward man.

A good, wholesome nutritious diet, with all the pasteurized milk the children want, is served. The treatment consists of rest, open air, daily application of carbon arc or ultra-violet light, and such orthopedic measures and apparatus as may be necessary.

There are now two cottages for children—the Albert Lucas Memorial Cottage for Girls and the Thomas Kittera Conrad Cottage for Boys—both doing a much-needed and uniquely valuable service in the metropolitan area of Philadelphia.

No charge is made for the care of these children, for general reasons, but largely because the patients come from families whose income is so limited as to account in many cases for the condition of the child patients.

Perhaps the most observable fact in visiting these cottages, which we hereby invite you to do, is the splendid morale of the doctors and nurses, the complete equipment of the cottages, their lovely and cheerful appearance, and the marvelous good cheer and friendly happiness of the children.

What we believe to be a unique feature has been introduced into the children's cottages—what is known in churches as a children's corner, an appropriately conceived and furnished space intended as a religious shrine for the use of the children themselves. Of course, the children's corner is well known in the Episcopal Church; but we have not seen it heretofore applied to a children's hospital. For the actual carrying out of this plan, the

expert advice of Miss Margaret E. Evans was sought and gladly given, with full instruction as to the proper arrangement and use of the corner; and the interest and delight of the children in this matter has been a pleasure to us all. The conduct of the corner is under the direction of Chaplain Burgess, with the assistance of Miss Mass, the school teacher. Although our experience has not been long with this venture, it has been intense and we recommend its consideration to every hospital for children in the land.

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UNQUESTIONABLY DEPENDABLE SINCE 1890

NEW HOMES PROMISE A NEW DAY

From Page 9

duced and greater protection will be afforded the children.

Facilities will be provided for adult education, for the development of the Arts and Crafts during periods of leisure in a building provided for them.

Since these projects are for the low-income group, applicants must come from sub-standard dwellings and their annual

income must be below the maximum established by the Authority. Heat and light will be included in the rent and will make these modern fireproof dwellings a God-send to people with low incomes.

It has been decided to be the better part of wisdom not to allow every family on relief to occupy these homes, because

this would make relief so attractive that all initiative would be destroyed.

The development of the Old Swedes' Project has been a steep ascent by way of neighborhood group meetings among all races and creeds, by way of an investigation of the life and work of the longshoremen in the Port of Philadelphia held in Old Swedes' Parish Hall, by way of unending contacts with business and civic groups and by way of a hearing before the Philadelphia Housing Authority itself. In these efforts to get proper recognition the untiring aid of the Housing Committee of the Civic Club, headed by Miss Margaret Lennig, has been invaluable. These efforts created an interested public opinion and gave perspective to this project. Nevertheless, if a Housing Authority had not been created with the necessary funds to go forward, it would have taken years to accomplish in a much smaller way what is imminent during the next two years.

The corporation and congregation of Gloria Dei (Old Swedes') Church have labored during the last six years with this problem and are convinced that new housing is the very life line of the parish's future. Situated in a neighborhood with a crime, health, delinquency and fire record equalled by none in this city, new housing will open new ministries of untold value to this ancient house of worship.

In the year 1700 Gloria Dei stood as a cathedral in a virgin forest—the wonder of the colony; in 1800 the parish was the center of the homes of Port of Philadelphia sea captains; in 1900 she stood among factories and warehouses with a receding population problem. Today, forty years later, she awaits the new day which will follow the advent of the new dwellings for the humble workers along the waterfront.

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Report Shows Mission Fed Many Thousands

More than 97,000 meals were served to needy men at the Galilee Mission in the period from November 1, 1938, to October 31, 1939, according to the annual report recently submitted to the board of trustees by George W. Wilkins, executive director of the mission.

The report, which presents a staggering array of figures, also reveals that 74,725 meal tickets were issued, as well as 38,955 labor meal tickets; 14,614 bed tickets; 12,985 labor bed tickets; 51,064 beds; 67,296 wash room tickets; 18,018 smoking room tickets; 19,270 reading room tickets; 17,147 free baths. Chapel attendance in that period was 33,155.

Sower Divine,
Sow the good seed in me—
Seed for eternity:
'Tis a rough, barren soil,
Yet, by Thy care and toil,
Make it a fruitful field,
A hundredfold to yield;
Sower Divine,
Plough up this heart of mine.

Selected

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GIRLS' FRIENDLY NEWS

From Page 17

similar tale. Distant from the city and separated from other branches, it has nevertheless established a fine record of diocesan co-operation, and seldom fails to be represented at diocesan events, or to do its part in any diocesan offering. Underwriting their parish paper in the sum of \$25 is an achievement not duplicated, perhaps, by any other branch with so short a history.

Glancing for a moment at the city, we find an interesting example of youth groups working together. Here the G. F. S. and the Y. P. F. take themselves once a month to the Harrison Memorial Home, at Episcopal Hospital, there to sing hymns and talk with the invalid patients for an hour, bringing their gaiety and bright good looks to somber corridors and shut-in lives. This branch has also made quite a record in its faithful use of the national program. Made up of high school girls, they seem to have succeeded in transferring topics, of which they hear much in school, to the branch for a Christian interpretation and a personal application. Democracy, peace and refugees—of which the G. F. S. Record is full these days—shuttle back and forth between school-room and parish house, becoming more vital and important in the process.

Lest G. F. S. programs seem all serious study or doing of good works, let us confess there are many hours of fun and recreation in every branch. Trinity, Oxford, seems to have furnished many leaders for this important phase of any work with young people. Its basket ball team has carried off many prizes, and its leaders have sponsored the Diocesan League more than once. Its badminton courts are busy places, and it welcomes to the unusually well-equipped parish house young people from other churches who lack such a place for sport and play.

PRIDEFUL PATCHES

The Rev. Paul C. Armstrong, former choir boy at Epiphany, Sherwood, where he still keeps a locker in the choir room, was an unseen witness last Summer as three choir boys tried to determine which wore the largest patch on the most-used portion of his cassock.

Strangely enough, those patches were a source of pride at Epiphany, because they had saved the parish an outlay of \$150 for new vestments at a period when economy was a vital question.

When Mr. Armstrong left after his ordination to begin his new work in Albany, he sent back \$25 to be used toward new vestments for the choir boys. A friend added \$25, so Epiphany now has a fund of \$50 for the elimination of "prideful patches."

The keynote of good fellowship and happy times which seems to so specially mark this group is due, perhaps, to the fact that the girls feel a sense of its being their very own. We love and appreciate that for which we work and pray; Trinity, Oxford, girls carry five shares of building and loan stock, accumulating for the reduction of the mortgage on this week-day center of their church life. The ancient church itself, remembering boys and girls of generations long past, broods lovingly over these youngsters now worshipping within its walls and tells those who have "ears to hear" that youth will always choose the good and the true if given the chance. Only those who deal intimately with girls today, through an agency such as the G. F. S., can really know their response to ideals, the eagerness for adventure into fields of hard service for others, the desire to find God.

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Every nation has its own taste in hymns. America's favorite seems to be "Nearer, My God, to Thee."

It is not a question of authorship, for though the words have often been attributed to Harriet Beecher Stowe, they were written by Mrs. Sarah Flower Adams, an English religious poet of some note in early Victorian days.

"Abide With Me" and "Lead, Kindly Light" seem to represent the English preference as well as any, but Isaac Watts' hymn "O God, Our Help in Ages Past," is a close runner-up.

FROM the MAIL BAG

To the Editor:

The Women's Committee for Church Work among the Jews wishes to thank THE CHURCH NEWS for the true and interesting account of the religious work here in the Diocese at the Hebrew Christian Synagogue. This is the only mission to Jews in the Episcopal Church in the U. S. A.

The Church of England has extensive Church work among the Jews both in England and in Canada. A large proportion of its agents are Hebrew-Christians, both ordained priests and lay workers. Parochial grants are made to parishes having large Jewish populations. All Saints, Margaret Street, put a sign on the outside: "We welcome our Oriental neighbors."

The Woman's Committee, under the leadership of Mrs. Druitt Crawford, helps Miss Ormsby and the Diocese. This year the Diocese is obliged to cut our budget, and we hope to make up \$70 by contributions from the parishes, asking from one to five dollars. We especially ask for new members for our committee from the parishes. The Woman's Committee meets at 3 P. M. the second Monday in each month at the Church House.

JULIA SHIPLEY THOMAS,
Corresponding Secretary,
174 Maplewood Ave.,
Germantown.

WE are grateful to Mrs. Thomas for her comment. We did not know that Pennsylvania was the only American diocese carrying on work among the Jews. We hope that this valuable but little appreciated missionary project will spread rapidly throughout the Church.—EDITOR.

To the Editor:

I am sending you my new address. I have learned so many things about my Church through THE CHURCH NEWS that I want you to be sure you have the correct address. I don't want to miss any of the issues. This book should be on all news stands. It contains so much interesting information. Here's hoping there are many thousands of subscriptions sold.

MRS. CHARLOTTE LAMBORN,
St. George's, West Philadelphia.

MRS. Lamborn will be glad to learn that THE CHURCH NEWS now has more than 5000 subscribers. We deeply appreciate her sentiment.—EDITOR.

To the Editor:

I desire to acknowledge receipt of the September issue of THE CHURCH NEWS. It has been a great pleasure to read of the doings of the Church. Owing to my advanced years—I am 86—I cannot mingle with the Church people as I once did, but with me the Christian life has been a steady growth. I have kept in touch with many changes the Church has passed through, and it is my sincere hope that it may continue to grow in strength in the present crisis.

JEANNETTE R. HARRISON,
Directress,
Altar Guild,
Grace Church, Hulmeville.

MAY THE CHURCH NEWS continue to bring you pleasure in reading of the Church and its work.—EDITOR.

THE CHURCH AND SOCIETY

The Church today is beginning to realize it has a place in helping to guide the various social organizations in our ever increasingly complex civilization. One of the most important questions with which it is struggling is unemployment. Most prominent in the various proposed solutions is the overcrowding of so called "white collar" jobs and the regret of the skilled manual fields of endeavor.

Yet, the greatest job that the Church has in its relation to society is one that many in the Church overlook. That is, the Church must be so sincere in its mission to Christianize the people, that the people will come to look to the Church as the true revelation of God to man. The Church too often is in accord with the dictates of society, rather than society in accord with the only true principles and ideals of life as are found in Christ and His teachings. When the Church stands for truth and truth alone and makes this manifest through actual living, then and only then can it begin to aid in the solution of the problems of society.

The Church Herald, Diocese of So. Carolina

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DIOCESAN REPORTER

From Page 10

by the congregation of the Church of the Resurrection, Mayfair, with the burning of the \$3300 mortgage on November 10, 1940, as its ultimate aim. That event will mark the tenth anniversary of the rectorship of Mr. Ringrose, who found a debt of \$3500 when he took the reins of the parish in hand nine years ago.

For five years the parish has been laying plans for this effort. Each family deposits in a small oaken barrel a penny for each meal for each member of the household. Church School teams are competing in raising a "mile of pennies"—\$884.80. The Men's Forum and the Woman's Guild have pledged \$1000 each, and during Advent memorial gifts were received for the fund.

The parish will continue to increase its missionary giving to the National Church. The congregation is growing so rapidly that chairs are brought into the church each Sunday from the parish house.

Spencer Ervin, vice-president of the Executive Council, was the speaker at the January 4 meeting of "The Men of Christ Church" in Neighborhood House. Motion pictures and the election of officers followed the address.

Two Polish candlesticks have been presented to the Chapel of St. John the Baptist, Germantown, by George Arold, Jr.,

in memory of his father. The candlesticks, which are of light beaten brass decorated with clusters of grapes, have been placed on the altar of the Lady Chapel. They were blessed on Thanksgiving Day.

A net gain of 487 communicants in the sixteen years of his rectorship at St. Luke's, Germantown, was revealed in the Rev. Wallace E. Conkling's report to his congregation on December 10. The report also showed 427 baptisms, 506 confirmations, 141 transfers from the parish, 315 transfers to the parish, 153 marriages and 500 burials, about 193 of which were communicants.

But war's a game, which, were their subjects wise, Kings would not play at.

Cowper

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ST. MARTHA'S HOUSE LISTS NEEDS FOR WORK

An appeal from the staff of St. Martha's House for help in filling some of its needs has been received. The following articles are required:

1. Kindergarten chairs, fifteen, if possible. There are not enough to seat the daily kindergarten class of sixty.

2. Sturdy toys of wood, or other durable material for the same group.

3. Bottles for the dispensary—2 oz., 3-oz., 4-oz., 6-oz., and 8-oz.

4. A flat-top desk.

5. Salable articles for a rummage sale.

6. Three steady, dependable volunteer workers to take registrations in the clinic and dispensary on a stated day each week.

St. Martha's House is doing an incalculably valuable work in the neighborhood it serves, and anyone who can help to fill the needs mentioned here will be materially aiding that work.

CONGRATULATIONS!

The Chapel of the Mediator has increased the number of individual subscribers to The Church News in its congregation by more than 100 through the cooperative efforts of the vicar, the Very Rev. Granville Taylor, D.D., and a member of the vestry, Edward B. Syle.

Our thanks to Dean Taylor and Mr. Syle for their active cooperation and our congratulations to the chapel on the enterprise of such a combination.

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The authors have increased the value of the book by the inclusion of original "monodramas" which the reader, or individual actor, may use for presentation, and by a comprehensive section on the mastery of dialects.

Our grand business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand.

—Carlyle

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Bishop Phillips New Head of Sweet Briar Conference

The Rt. Rev. Henry Disbrow Phillips, Bishop of Southwestern Virginia, was unanimously elected president of the Advanced Conference of the Province of Washington, known as the Sweet Briar Conference, when the Governing Board met in Washington November 16. Bishop Phillips succeeds the Rt. Rev. Robert E. L. Strider, Bishop of West Virginia, who resigned.

The dates for next year's conference are Monday, July 1, to Friday, July 12. There will be a clergy conference in connection with it at Sweet Briar College from Monday, July 9, to Friday, July 12. Rev. Leicester C. Lewis, Ph.D., of St. Martin-in-the-Fields, Chestnut Hill, is chairman of the Program Committee for 1940.

To me it seems as if when God conceived the world, that was Poetry; He formed it, and that was Sculpture; He colored it, and that was Painting; He peopled it with living beings, and that was the grand, divine, eternal Drama.

—Charlotte Cushman

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News of an Old Friend Who Moved to the West

Berkeley, Calif.—Twice during the month of October, the Dean of St. Margaret's House, Miss Ethel M. Springer, was privileged to participate in programs celebrating the Fiftieth Anniversary of the United Thank Offering. On October 3, Dean Springer was the speaker at the meeting of the Auxiliary of Trinity Parish, Santa Barbara; and on October 9, she spoke on the United Thank Offering before the Auxiliary of the Diocese of California, held at Salinas.

Dean Springer formerly was head of the Church Training School and Deaconess House, in Philadelphia.

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